UNITAS

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MEDITATION FOR THE FEAST OF ST. PETER

« Blessed art thou, Simon Bar-Jona ». The fisherman from the Lake of Genesareth is more privileged than the sages of Greece, more even than all the Patriarchs, for he is aware of the great mystery which dominates the history of the world; he knows that Jesus of Nazareth is the Son of God, and he confesses Him as such: « Thou art the Christ, the Son of the living God ». It is the Father Himself who has revealed His Son to him: « Flesh and blood has not revealed this to thee, but my Father in Heaven ». (Matthew xvi, 13-19).

This dialogue, at once simple and sublime as is the entire Gospel, took place as Jesus and His apostles were walking in the district of Caesarea Philippi and teaches us better than a long dissertation what the Church of Christ is. Would that it might be meditated upon often by all those who are concerned with the ecumenical problem!

Jesus declares in the most explicit manner that Peter will be the foundation of His Church. In order to signify this the better, He changes the name of His apostle. This Simon, son of John, will be called Peter (Cephas) for he is the rock (*cephas*) upon which the Church is to be built: « Thou art Peter, and upon this rock I will build my Church ». This building, moreover, is to endure, and nothing shall be able to overthrow it: « And the gates of hell shall not prevail against it ». The Church shall last, sustained by its foundation, by the rock upon which it has been constructed. As long as the Church of Christ shall be, it shall be maintained by Peter who will live thus in his successors.

The Church shall be solidly supported by Peter, as is every society by the authority of the one who rules it: « I will give thee the keys of the kingdom of heaven ». Yes, in the Church someone shall be in possession of the keys, and this will be Peter. This is to say that he will be the head, that he will grant admittance to him whom he judges worthy, and will refuse it when occasion demands. Here, beyond doubt, we are faced with powers that transcend the human, for indeed they come to him not through men, but from on high: « Whatever thou shalt bind on earth shall be bound in heaven ». This is tantamount to saying: « Whatever you command to be done or be believed must be done or believed; and whatever you absolve shall be truly forgiven ».

This, then, is what must be found in the Church of Jesus Christ: Peter, who is the head, who rules the Church, who decides, who condemns, or absolves. Otherwise, what else can one say?

Will one object that this text does not belong to Sacred Scripture? That it has been interpolated for some human interest? This has actually been claimed, but it can hardly be said again. The text is to be found in all the manuscripts: the entire intrinsic contexture and the whole Gospel setting confirm it. Whether it pleases one or not, it must be accepted.

Will it be said that it has not always been understood thus? But is it not sufficient that we understand it now in its real sense? Besides, it is easy enough to demonstrate that in Rome particularly the primacy of Peter has always been professed, defended, and practiced.

Can it be claimed that Jesus later gave the same power to all His apostles, and even to all Christians? But let the text be read carefully again, and let the reader ask himself if Christ, in words which are so clear and forthright, could have meant to give Peter no more than to the others. Why would He bestow on him a new name if the latter only designated a function comon to all? Why the solemn bestowal of keys on Peter if each one was to possess them?

Will one say, finally, that Peter is dead and that the text says nothing about his successors? But the text, in actual fact, speaks of the Church, of the one who is to uphold the Church, of the one who is to command in the Church, of the one whose decisions will be ratified in heaven itself. Certainly, the Church has not disappeared with St. Peter's death; she has not remained without a foundation, without authority, without a liaison with heaven. Christ established His Church forever; He therefore willed that there should be successors to the apostles and successors to St. Peter. Furthermore, — to cite the point of view of St. Leo the Great — He confided the successive ages to St. Peter in order that the latter might endow his heirs with his own authority — and that, even in the case of those who would be unworthy of it, (« et cuius etiam dignitas in indigno haerede non deficit »).

It is therefore quite true that there the Church of Christ is to be found where one finds Peter or the successor of Peter. The problem has become simplified. It is not even necessary to know what Popes St. Clement, St. Victor, and Julius I or what Irenaeus, Cyprian, and Augustine, thought about this mark of recognition of the true Church of Christ. It suffices to admit that this Church still exists, such as Jesus established it, and to look for the place where the rock set up by Him is to be found today.

How can anyone doubt that the Church still endures if he ad-

mits the divinity of her Founder? An institution willed and brought into being by a God cannot perish. The Incarnate Word, who knows the entire future, who rules all events, and who has promised to assist His Church always — even to the end of time — could not have permitted, against His own promise, that the gates of hell should destroy His work. The Church of Christ is thus living among us. She is as Christ willed her to be, founded on Peter, governed by Peter, bound to Christ through the instrumentality of Peter.

One has but to look up and observe. For my part, as I look about me in the city where St. Peter died, at the very site of the tomb of this Galilean fisherman glorified by the Dome of Michelangelo, I see the only man who after twenty centuries calls himself and who *can* call himself the successor of St. Peter. I behold him, and there where he is, where he commands, and where he carries on the good fight, and nowhere else, do I recognize by virtue of the divine promise the Church founded by Christ.

CHARLES BOYER, S. J.

VLADIMIR SOLOVIEV'S CONCEPT OF UNITY

Vladimir Soloviev is commonly regarded either as Russia's greatest philosopher and religious thinker, or at least its most influential contributor to religious philosophy (1). His philosophy, as a part of his « multiplicity of interests and creative gifts », centered about God, man, cosmos (Sophia or Divine Wisdom), and Christian unity. True to the mysticism and messianic spirit of Russian writers and philosophers and of the Russian people as a whole, Soloviev tried to show the world that the answer to its questions and problems was to be found in « Godmanhood » — the union of God with man and man with God. This dominant idea of Godmanhood remained essentially unchanged throughout the various phases of his spiritual development and views. It was this central idea which developed into his teachings on theandrism and theocracy.

These were to have been Soloviev's favorite terms: ' theandrism », giving to man the ideal of his nature realized in the Incarnation of the Son of God and thereby an effective means of spiritual regeneration; and ' theocracy ', asserting the sovereign rights of God over human society. Both of these doctrines are, of course, quite complicated and would require a special study in themselves. Neither do the mystical reflections of this Russian thinker on these subjects throw much light on the full significance that he wished to give them.

In treating of the idea of Godmanhood (2), Soloviev bases himself to a great extent on the ancient and contemporary philosophers, the Fathers of the Church, Oriental religions and philosophies, and on Catholic, Orthodox, and Protestant sources.

The ultimate unified being, Soloviev claims is God, and from

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(1) Cf. S. L. Frank's appraisal: « Soloviev is unquestionably the greatest of Russian philosophers and systematic religious thnikers. And even from the general European standpoint he must, I think, be recognized as one of the greatest thinkers and spiritual leaders of the nineteenth century... Soloviev was a philosopher, a theologian, a perfectly original mystic, a man of the prophetic type, a moral teacher, a political thinker, a poet, and a literary critic. All this multiplicity of interests and creative gifts was centered in one religiously-mystical intuition of one dominant idea ». *A Soloviev Anthology.* Tranlated from the Russian by Natalie Duddington. (Charles Scribner's Sons. New York, 1950), p. 9.

(2) *Vladimir Soloviev's Lectures on Godmanhood.* Translated with an introduction by Peter P. Zouboff. (New York, International University Press), 1944. Passim.

this he proceeds to the principle that the whole universe is to be brought into this unity, especially man who is the very image of God. « The idea of unity », writes Zouboff, « is the central, cardinal conception of all Solovyev's philosophy, the cornerstone of all his ideological constructions, the fundamental criterion in his approach to any and all problems » (3).

In opposition to this unity is individualism which is evil because of its self-asserting will which opposes the will of God, the foundation of all good, and disrupts this unity. Man himself, however, is the connecting link between the polarity of universal unity and individualism. The ideal man is a being who at once is both individual and universal, to whom is applied the term ' Sophia '.

This doctrine of ' Sophia ' is one of Soloviev's mysterious and ambiguous terms. The Greek word ' Sophia ' means wisdom or the Word of God (Spirit of God), denoting a pre-eternal existence. But for Soloviev it has more of a mystical significance involving various meanings which are difficult to determine. It may mean, for instance, a unifying principle or ' world soul '. And again it may have the meaning of the ideal humanity, the principle of unity in created nature; or again, ' Sophia ' is an entity permeated with the beginning of divine unity. This word, therefore, could mean Christ, the Logos; or humanity, the center of the universe — or more possibly, the Catholic doctrine of the Mystical Body.

Perhaps one of the best statements of the place of ' Sophia ' in Soloviev's system of thought is that of Fr. A. G. Ellard, S. J. who wrote: « Sophia unites all things. But just precsely what it is as conceived by Soloviev is not a simple question. Sophia is not simply God, or Christ, or any other definite person or thing that one could point to; and yet it is intimately associated, if not somehow identified, with God, Christ, and creatures. It enters into the very constitution of God, and has special relations with each of the Divine Persons. It forms a sort of intermediary between the Creator and created things, and without it creation would be impossible. At times Soloviev likes to write of it as having a certain feminine and passive character. If all reality be thought of as making up an immense great organism, there would be two principles of unity in it; one would be the divine Logos, an active cause producing the unity; and the other, the resultant or produced unity, would be Sophia. It is a universal, pervasive, mysterious entity bringing all things together » (4).

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(3) Op. cit. p. 56.

(4) *The Modern Schoolman* (St. Louis University), Vol. XXXI, N. 2, January 1954, p. 152.

In a word, Godmanhood is the deification of all mankind. In the beginning Soloviev thought that this was realized in history only in the Orthodox Church. He accused the Church of Rome of succumbing to the temptation of lust for power, comparing this with the first temptation of Christ in the desert. To his mind, it was the lack of a personal faith and a personal relationship of man to God that caused the Protestant Reformation and evolved into rationalism. This he compared with the second temptation of Christ — the pride of reason. The stress on rationalism and socialism finally led to the fall before the third temptation — that of materialism ([5]).

Soloviev was at first inclined to believe that the East did not succumb to these three temptations and that the Slavophiles and the Orthodox Church were the only ones who preserved the true spirit and inner life of Christianity. Later, however, he saw that the failure of the East was its national and religious exclusiveness and aloofness which was of the essence of evil in created nature. He now began to realize that while the West stressed external formalism and materialism, and the East the inner spirit and individualism, both must coalesce in order to compliment each other and thus form a united whole. While the East gave the thesis, the West the antithesis, both were to come together to form the synthesis by means of the doctrine of Godmanhood.

The union of the Divinity with humanity — goal of creation — was accomplished individually in one person, Christ, true God and true man, uniting perfectly two natures without confusion or division. From this time on, the historical work of God changes into a new phase: it is not concerned anymore with a physical and individual unity but with a moral and social unity. The whole human race is now to be united with God. According to Soloviev's theory, the kingdom of God is to be established on earth by means of a theocracy.

This theory was presented for the most part in his great work entitled *History and the Future of Theocracy*. This kingdom of God on earth he regards under a three-fold aspect: 1) the philosophy of Bible history; 2) the philosophy of Church history; and 3) the philosophy of dogma. The first of these he treats in his work *The Philosophy of Biblical History*, which was written in Russian and printed in 1887 at Zagreb in Croatia. His concepts regarding the remaining two aspects were not developed into separate volumes, but are to be found in Soloviev's *La Russie et l'Eglise universelle*.

This theocracy actualizes itself primarily in the individual whom God chooses and enlightens, and who conforms himself to God's will.

([5]) *Lectures on Godmandhood*, op. cit., pp. 67-71.

Further on it develops into the family, nation, and the entire theocratic humanity. The first historical phase is manifested by the Patriarchs, such as Abraham, Isaac, and Jacob. The independence or self-activity of Jacob, for instance, was submitted to God and yet did not cease to be a power. On the contrary, it is precisely in this union of the activity of God together with the submission of human independence that the essence of theocracy lies.

The second mode of this theocracy actualizes itself in the Jewish nation which tries to free itself from all foreign influence so that the newly formed kingdom of God might be strengthened within the nation. This is the reason, Soloviev claims, for the various prescriptions of the law of Moses as well as the command to conquer the pagans living in the Promised Land. As soon as this theocracy took root in the Jewish nation, three powers became evident: the power of the priesthood, of the kingship, and of the prophets. These powers in turn have their own separate functions: the priesthood — mediation with God and demanding passivity of the people; the power of the king — organization of the principle of self-dependence of society; the power of the prophets — the duty to foretell future events, especially pertaining to the Messias, to reprehend the people for their misdemeanors,and to arouse them to perfection.

Finally, there is a third phase — that of the universal theocracy of the New Testament. Here Soloviev explains how Christ is the fulness of the three aspects in question: He is the highest Archpriest, a King, and the most perfect prophet. Christ in turn assigned these phases or powers to the Church which Soloviev regarded not only as a spiritual hierarchy or as a society of souls but as a whole organism of a Christian society united with Christ under one spiritual head. In this theocracy the Catholic Church is to carry out the priestly function, while the Orthodox Tsar (Russia) is the secular power which is to help the Church in establishing the kingdom of God on earth. There was also to be only one truly universal Church, for the Orthodox Church was to submit to the Church of Rome, retaining however its own rites and traditions. In other words, the ideal was to be a union of the Church and the State.

Soloviev earnestly worked for the realization of these theories, but towards the end of his life he began to realize the futility of his efforts, especially after the Pope declined to accept his plan. Shortly before his death, the great Russian thinker wrote his *War and Christianity* (*Three Conversations*) wherein he describes the end of the world. And even then only a small group of Christians remains faithful to the true doctrine of Christianity and submits to the Head

of the Church. Only then is this union to be realized and the kingdom of God on earth to be established (6).

Soloviev, in fact, believed that the time of the end of the world was not far away.

* * *

« I shall go on till nightfall », wrote Soloviev, « walking fearlessly towards the destined country, where high up on the mountains in the light of new stars and sparkling flames of triumph, the temple stands resplendent, the temple promised to and awaiting me » (7).

The ideal of the ' temple promised ' was Soloviev's hope and his endeavor for the reunion of the Churches, especially the restoration of the Russian Orthodox Church to the unity of the Catholic fold. It may be safely said that this task was one to which he devoted many years of his life.

Soloviev was a Catholic by intellectual conviction and an Orthodox by his own personal inclination. This is evident not only from his life and his teaching on Godmanhood and theocracy, but also by his separate works devoted to this mission, especially *La Russie et l'Eglise universelle* and *The Great Conflict and Christian Politics,* together with various small works and articles.

Early after his conversion to Orthodoxy, Soloviev began to realize the fallacies of the doctrines of the Slavophiles. While upholding the truth, universality, and sanctity of the Orthodox Church, the Slavophiles preached isolation, nationalism, and antipathy towards the Roman Church and would not hear of any union or tolerance towards it. To Soloviev, this was a contradiction and a serious flaw. Consequently, he studied, worked and planned towards an agreement and a better and fuller understanding of the one truth, for it was on this that he based his basic thesis of Christian reunion.

« The universal Church », he wrote, « is founded on the truth affirmed by our faith. Since truth is one, the true faith must also be one. And since the unity of faith does not reside really and directly in the whole body of the faithful, it must be sought in the lawful authority residing in one head — authority having the guarantee of divine assistance — and this received with love and confidence by the faithful » (8).

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(6) *War and Christianity.* Introduction by Stephen Graham, New York: G. P. Putnam's Sons. 1915, pp. 145-188.

(7) Quoted by Liam Brophy, « The Temple Promised » in the *Social Justice Review,* vol. xxxix, n. 3, 1946, p. 75.

(8) *La Russie et l'Eglise universelle,* Paris, 1889, p. 93.

All misunderstanding and strife between East and West can only be solved by a divinely established authority which only the Roman Catholic Church possesses. Of this Soloviev was fully convinced.

Already in 1884 Soloviev was persuaded of the error in the Orthodox denunciations of Catholicism and the essential truth of Catholic dogma, especially that of the *Filioque,* the Immaculate Conception, and the *ex cathedra* infallibility of the Pope. None the less, Soloviev did not adhere to the Catholic Church as in contradistinction to the Orthodox but regarded both as part of a whole — one, universal, Catholic-Orthodox Church. While there was a division of the two churches *de facto,* it was not valid *de jure.* Historically and dogmatically, there could be no division. It was more of a political doing to which only a few individual Orthodox theologians assented (9).

The differences between Catholics and the Orthodox have been compended by Soloviev under two headings: 1) the distinction between the private opinion of Orthodox theologians, which could be erroneous, anti-Catholic, and heretical; and the faith of the Eastern Church as a whole, which always remains orthodox and Catholic; 2) the distinction between the authority of the Pope, inasmuch as he is the successor of St. Peter, « pastor et magister infallibilis Ecclesiae universalis », and his administrative power as Patriarch of the East — a distinction guaranteeing the autonomy of the Eastern Church without which union would be, humanly speaking, impossible. In this connection Soloviev expresses his confidence in the traditional wisdom of the Roman Church in accepting the supremacy of the Pope.

Soloviev further points out the advantages of the union envisioned. Rome would receive into its fold a pious nation given over to religious ideals, and Russia in turn would receive a faithful and powerful defender. Russia would thereby be able to fulfill her great

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(9) Cf. Soloviev's « Examination of Conscience Proposed to the Orthodox Hierarchy of the Russian Church », particularly articles vii and viii: « Since the Roman Church is not guilty of heresy, and cannot be in a state of schism for lack of superior authority from which to be separated, must it not be acknowledged that this Church constitutes an integral part of the one Catholic Church of Christ, and that consequently the separation of the Churches has no genuine religious and ecclesiastical motive, but is the work of human and political character? » — « If our separation from the Roman Church is without a basis of principle that can be truly admitted, should we not, all we Orthodox Christians, pay more regard to Divine rather than human considerations? Ought we not to work efficaciously for the re-establishment of union between the Churches of the East and the West, and that for the common good of the whole Church? »

universal vocation of gathering around herself all the Slav nations and inaugurating in consequence a new Christian civilization through the great uniting force of love ([10]).

These foregoing ideas were submitted to Bishop Strossmayer of Croatia in 1886. He in turn submitted them to Pope Leo XIII and strove earnestly to bring them to a successful realization. For this he went to Rome in person and recommended Soloviev to the Pope. Soloviev himself eventually obtained an audience with Pope Leo in 1888, but evidently nothing concrete came of the meeting. The papal encyclical, *Satis Cognitum,* on the unity of the Church, moreover, was not soon in coming; and the relations of Soloviev and Bishop Strossmayer seemed to become less enthusiastic. Their correspondence, in fact, ceased altogether in the last four years of Soloviev's life.

Besides that of Bishop Strossmayer, other Catholic influences upon Soloviev were those of Joseph de Maistre, Yuri Krijanich — a Croat priest, Canon Racki of Zagreb, and Fr. Gagarin, Fr. Martynov, and Fr. Pierling of Paris. Chaadyaev, a Russian intellectual, although not formally a Catholic, but who was an ardent advocate of Catholicism in Russia, also influenced Soloviev in his Catholic tendencies.

In spite of his deep convictions of the truth of the Catholic faith ([11]), Vladimir Soloviev was not an open advocate of individual conversion; he deemed this unnecessary since the Churches ultimately were one. Yet later he himself formally entered the Church of Rome, carefully emphasizing, however, his membership in the Eastern Rite. His last work, *War and Peace,* clearly shows that he firmly upheld the primacy of Peter to the end, even though in his latter years his courage and zeal in writing for the cause of unity appears to have diminished.

Pacificus Linowski, O. F. M.

([10]) Ks. J. Urban, « Włodzimierz Sołowiew i Biskup Strossmayer », *Przeglad Powszechny,* Tom CI, 1909, Krakow, p. 165.

([11]) Soloviev's declaration of faith as quoted by S. L. Frank, op. cit., p. 20: « As a member of the true and venerable Orthodox Eastern or Graeco-Russian Church, speaking not through an uncanonical Synod or officials of the secular Government but through the voice of its great Fathers and Teachers, I acknowledge as the supreme judge in matters of religion him who has been recognized as such by St. Irenaeus, St. Dionysius the Great, St. John Chrysostom, St. Cyril, St. Flavin, the blessed Theodoret, S. Maxim the Confessor, St. Ignatius, and others — namely, the Apostle Peter living in his successors to whom not in vain Our Lord said; 'Thou art Peter, and upon this rock I will build my church. Strengthen thy brethren. Feed my lambs, feed my sheep' ».

AMERICAN PROTESTANTISM AND THE MOTHER OF GOD

During the Marian Year in 1954 Protestants in America expressed a variety of attitudes concerning Mary the Mother of God. These ranged from the awesome bewilderment of the Baptists to the fervent devotions of Anglo-Catholic Religious in their convents and monasteries. Twentieth century Protestantism in America is highly variegated in its attitudes toward Our Lady. Episcopalians build churches and hospitals in honor of St. Mary. High Church congregations recite the rosary that they may obtain favors through the intercession of the Blessed Mother. Other Episcopalian parishes regard all this as « papish superstitions » and affirm that Mary is simply a holy woman to whom no cultus is owed because she is the mother of Christ and not the Mother of God.

It became obvious that if this article were to be actualized, the source material would have to be furnished by contacting the subjects of this study. This was achieved by sending out a questionnaire to 270 ministers of 17 denominations in 29 States and the District of Columbia. One hundred replies were received which constitute the basis of this research. The original responses are filed in the library of the Atonement Seminary, Washington, D. C.

These 100 replies from the ministers of 17 denominations are not to be taken as a representative statistical sample of the many thousands of ministers representing more than 265 sects in America. It is reasonable to affirm, however, that the study can offer some insight into contemporary attitudes of Protestant ministers toward Mary the Mother of God.

METHOD OF THE RESEARCH

A simple questionnaire posted to the subjects of the research was the only method of contact used in this study. The following is a reproduction of the questionnaire:

Reverend and dear Sir:

I am composing a study concerning American Protestant beliefs about Mary, the Mother of God. Would you be kind enough

to answer the questions on the remainder of this letter and post it to the address on the envelope enclosed? No personal names shall be mentioned in this study.

With kindest regards to you,

Sincerely,
K. F. Dougherty, S. A.

Do you believe that Mary is the Mother of God? . . . . . .
(Yes - No)

What reasons do you give for this belief or disbelief?
(*A space followed for the answer - many of the ministers gave ample replies which extended on the other side of the letter*)...

If you believe in Mary as the Mother of God, what devotions, if any do you have in her honor?

The denominations covered in this survey are the following: Episcopalians, Northern and Southern Baptists, The United Lutheran Church of America, Evangelical Lutherans, Methodists, Church of the Latter Day Saints, Evangelical and Reformed Church, Disciples of Christ, Universalists, The Church of Christ, The Seventh Day Adventists, Quakers, Unitarians and Congregationalists. Responses came from ministers in twenty-nine States. Most of the replies came from rural and urban ministers. Some came from professors in seminaries. The 100 replies out of 270 ministers contacted are considered a good return.

GENERAL SURVEY OF REPLIES

In answer to the question: Do you believe that Mary is the Mother of God? the following answers were received from ministers of the particular groups surveyed:

Name of Sects	Total of Responses	Yes	No	Position Uncertain
Episcopalians	18	11	7	
Lutherans	21	5	12	4
Baptists	16	2	9	5
Presbyterians	9		9	
Methodists	21	3	14	4
Smaller Sects	15	1	12	2
Total	100	22	63	15

In the classification of the smaller sects we include: Mormons (The Church of the Latter Day Saints), Evangelical and Reformed Church, Disciples of Christ, Universalists, Church of Christ, Seventh Day Adventists, Quakers, Unitarians and Congregationalists.

In response to the question: « If you believe in Mary as the Mother of God, what devotions, if any, do you have in her honor? » eleven Episcopalians affirmed that they had such devotions as the rosary and the Angelus, novenas in her honor as well as Masses and offices of the breviary. One Lutheran minister said that he recited the Angelus; another Lutheran said that he kept Candlemas, the Feasts of the Annunciation and « other Bible-founded festivities of Our Lady ». A Northern Baptist minister affirmed that he said the rosary privately. Eighty-six ministers reported no devotions to Mary.

The common reason why 63 ministers in this survey denied that Mary is the Mother of God is to be found in their belief that the Catholic Church divinizes Our Lady by this title. Frequently throughout the letters received there was evidenced a definite attempt to give scriptural evidence for the humanity of Mary and also to prove that she belonged to the fallen human race. The ministers appealed to the testimony of the Scriptures that there is only one Saviour and Mediator between God and man, the Lord Jesus, and that Mary cannot be for us another saviour and mediator. They argued, furthermore, that Mary's maternity is simply human in that she is only the mother of Christ the man and not the Mother of God, because God cannot have a beginning, as the Scriptures repeatedly remind us. In this respect one might label their error for the most part Nestorian, but in general their reason for denying the Divine Maternity of Mary is broader than the Nestorian denial of the *Theotokos*.

THE PROTESTANT EPISCOPAL CHURCH

One retired bishop, two seminary professors, five Religious and ten ministers in parishes responded to our questionnaire. Out of these eighteen, eleven affirmed that Mary is the Mother of God, seven dissented. The retired bishop from a Southern state said that the Divine Maternity was « a medieval teaching » and preferred to call Our Lady « the Mother of Jesus » and not the Mother of God.

A seminary professor from Berkeley Divinity School, New Haven, Connecticut, affirmed that Mary is the Mother of God because: « Our Lord is the Divine Son of God. Therefore, the Blessed Virgin, His Mother, can rightfully be called « Mother of God »:

« Theotokos ». A seminary professor from Western Theological Seminary, Evanston, Illinois, wrote: « The term ' theotokos ' is meritable as applied to the Blessed Virgin as a safeguard against Nestorianism ».

Episcopalian Religious in their replies were unanimous in their affirmation of the Divine Maternity. An Episcopalian Sister from a convent at Peekskill, New York, observed: « It is the only reasonable thing one can think, if one believes in the Incarnation, which is the foundation of the Catholic faith ». These and other Episcopalians quoted the Church Councils, the Scriptures and tradition in favor of the revealed truth that Mary is the Mother of God. The seminary professor from Evanston, Illinois, pleaded that this was Anglican Church doctrine: « You know of course that the Ecumenical Council of Ephesus in 431 is accepted by the Anglican Church ».

The seven dissenting ministers would not agree with this opinion of the Evanston professor. A typical negative reply came from a minister at Princeton, New Jersey:

> Mary is a child of God, (hence a creature) who was chosen by Him to bear and deliver to the world the Child, the Son of Man, the human nature of the Second Person of the Divine Trinity, in the Incarnation. She is therefore of Time and Space, historically speaking. But the Son, who is God, was begotten of the Father before all worlds.

It is difficult to understand how the Princeton minister can speak of the Word made flesh and yet deny the Divine Maternity of Our Lady.

The title « Mother of God » to his mentality seems repugnant to the creaturehood of Mary. He establishes an opposition between time and eternity. Mary is in time, the humanity of Christ is in time, but the Word is eternal. Therefore, Mary is the Mother of Christ the Man but not the Mother of the Son of God. Obviously, he is addressing the Reformation theory that the Roman Catholic Church divinizes Mary by the title « Mother of God ». This divinization, of course, is not and never has been Catholic doctrine. But what is Catholic doctrine is that Mary is the Mother of God because the Divine Word was made flesh. In the Princeton minister's manner of speaking one can hardly speak of an Incarnation, but of a divine inhabitation, a sort of moral union of the divine and the human in Christ. In his opposition to the divine Maternity of Mary he has gone the way of the Nestorian by dividing the God-Man into two persons, the Son of God and the son of Mary.

The intimate relation between the doctrines of the Divine Maternity and the Incarnation is clearly shown in the *Summa Theologica*:

> Conception and birth are attributed to the person and hypostasis in respect of that nature in which it is conceived and born. Since, therefore, the human nature was taken by the divine person (of the Word) in the very beginning of the conception, it follows that it can be truly said that God was conceived and born of the Virgin Mary.
>
> (*S. T.*, *p.*111, *q.*35, *a.* 4,*c.*)

These dissenting ministers apparently were unaware of the real meaning of the Incarnation of Our Lord and this led to an erroneous concept of Mary's motherhood. A minister from Canton, Maine, manifested this further:

> If it means (the title: Mother of God) that God, the Creator of the ends of the earth ... had a Mother ... No, I believe nothing as silly as that. If you mean, was Mary, the Mother of Jesus, with all the many and varied connotations of that fact, yes I believe that, but it is quite different from what the Roman Catholic Church teaches in its Mariolatry.

Although the Episcopalian replies did not show a unanimity, they are noteworthy in their disparity. It would be impossible for us to distinguish their affirmative replies from Catholic answers. These affirmative answers read as if they were taken from our own theological manuals on Mariology. On the other hand, their dissenting replies were in the traditional Protestant character. And yet all of this within one and the same denomination.

THE LUTHERANS

The Lutherans in the United States are divided into twenty groups. From these we have selected three for our survey: the United Lutheran Church in America, the Evangelical Lutherans and the Lutherans of the Missouri Synod. The United Lutherans are the largest. They were established in 1918 and comprise about a third of the Lutherans in the United States. The Evangelical Lutheran Augustana Synod was founded in 1860. The Missouri Synod began in 1847. It sprang from descendants of immigrants

from Saxony in Germany, the cradle of Lutheranism. It is known for its strict confessionalism.

Luther himself in his treatise on the *Magnificat* (1521), composed during his sojourn at Wartburg, shows great devotion to Mary and begs her intercession. In 1522 Luther expressed the fear that to honor Our Lady would derogate from the worship of Our Lord. In the Formula of Concord (1579), however, we read a glowing tribute to Mary, the Mother of God:

> By reason of this hypostatic union and the communion of natures, Mary, that Virgin most worthy of praise, brought forth not only a man but such a man as is truly the Son of the Most High God, as the archangel Gabriel witnesses. He the Son of God showed forth His majesty as well in that He was born of a virgin, her virginity inviolate. And this she is, truly theotokos, and yet remained a virgin.

Twenty-one replies were received from the Lutheran ministers in general. Out of these, five held beliefs in conformity with the Formula of Concord. Twelve denied that Mary is the Mother of God, and four made no explicit reply to the question. In general these dissenting replies were grounded on the belief that the Roman Catholic Church had found in Mary another mediator between God and man, and that Mary has displaced the unique dignity and office of Our Lord as the one mediator.

A professor from Southern Lutheran Seminary gave the following reason for his belief in the Divine Maternity.

> On account of the personal union of the divine and human natures in the unique person of Jesus Christ, and because of the *communicatio idiomatum*, the Virgin Mary did not give birth to a mere man, but to such a man (who, though) truly human, was at the same time truly the Son of the Most High God. ... We properly call Mary the Mother of God.

Among the dissenters, a professor from Hamma Divinity School saw in the title « Mother of God » a kind of deification of Mary: « ... The New Testament presents her as any other woman ... It all suggests a Holy Quartet instead of a Holy Trinity ». From Augustana Theological Seminary at Rock Island, Illinois, a seminary of the Evangelical Lutheran Synod, came the negative reply: « He who was God from eternity did not become God through birth by a human mother ». Thus, in twentieth century America we note the present state of the Lutheran theologies as they have

evolved from the original confessional beliefs of the sixteenth century. There remains within contemporary Lutheranism no uniformity of doctrine.

There was no recovery of belief in the Divine Maternity of Our Lady noted among the Lutherans as was recorded among some of the Episcopalians, On the contrary, the contemporary Lutherans in America manifest no trend to introduce the cult of Mary into their churches such as we witness in the High Church Party of the Episcopalians. Our survey simply reports some ministers who have maintained belief in Mary, the Mother of God, but for the most part the ministers feared the cult of Mary as a detraction from the one mediator between God and Man, Our Blessed Lord. These ministers denied the Divine Maternity and, like the negative Episcopalians, affirmed a Nestorian view of the physical constitution of Christ evidently they were not aware that Catholic doctrine and practice subordinale Mary to Christ.

THE METHODISTS

The Methodists in the United States constitute the largest constituent body of the Federal Council of Churches in America. There are twenty-two independent varieties of Methodists. In this survey it was not possible to identify the ministers according to their specific affiliation in Methodism. Twenty-one ministers answered our questionnaire. Fourteen replied negatively, three affirmatively, and four gave no explicit reply to the question.

The general reason for denying that Mary is the Mother of God was similar to what has already been stated concerning Episcopalian and Lutheran denials. The dissenting Methodists also believe that the Catholic Church is attempting to divinize Our Lady and they say that this is unscriptural. A minister from Dallas, Texas, gave a typical reply:

> To say that Mary is the Mother of God is to take something from God. The Scriptures plainly state that she was « the Mother of the Son of God ». The Scriptures also reveal that she had relatives here on earth just as any one of us might have. ...

A professor from Iliff School for Theology, Denver, Colorado, attributes this Catholic teaching to a development in Christian doctrine: « The Theotokos doctrine, as I suspect you are aware, was among the later developments in early Christian doctrine ».

There is no attempt made by the professor however, to say who invented this doctrine, at what time, and in what place.

The Methodist ministers' replies were characterized by an individuality of terms and doctrinal positions. Fundamentalist, Modernist, and Liberal trends were represented (1). The ministers who affirmed the Divine Maternity cannot be classified as members of a pro-Roman group, as in the case of some Episcopalians, nor could they be said to be individually striving to recapture a confessional creed of sixteenth century Protestantism as in the case of some Lutherans. They were simply stating individual interpretations of the Scriptures. In the main the dissenting replies appear to be more Fundamentalist than anything else.

THE BAPTISTS

The Baptist family numbers some twenty-four denominations. Since 1950 the Baptists are the largest Protestant group in the United States. In this survey we refer to the Southern Baptist Convention and the American (Northern) Baptist Convention. Sixteen replies were received. Ten replies came from the Southern Baptists. One minister asserted his belief in Mary, the Mother of God. Five replied negatively, and four made no explicit reply. We shall consider the Southern Baptists first.

A minister from Linden, Texas, affirmed belief in the Divine Maternity because it is a scriptural truth. Five ministers were in disagreement with this position. They believed that this dogma was invented by the Catholic Church. On the part of God, they argued, God could not have a mother; and on the part of Mary, this is repugnant since Mary is a creature.

Six Northern Baptists replied to the questionnaire. One minister affirmed that Mary is the Mother of God, four denied this title as unscriptural, and one gave no explicit reply to the question. Their answers followed the pattern of the Southern Baptists. The one affirmative reply came from a minister in Mount Vernon, New York. He responded as follows:

> I prefer to use the term « Mother of Christ » in speaking of the Blessed Virgin. Frequently in private devotions I make use of the regular Roman Catholic rosary formula (Mother of God).

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(1) The terms 'Fundamentalist', 'Modernist', 'Liberal' are affixed simply to the reasons given by a minister concerning the denial of Mary's Divine Maternity. Beyond this context the terms are not intended to be used.

The Baptist replies offered no new insight into Protestant attitudes toward Our Lady. As in the case of the other bodies, they showed no unanimous opinion concerning the Divine Maternity. They manifest the most Fundamentalist set of responses in the survey and regard Mariology as an independent doctrinal development in the Roman Catholic Church and in some instances as the central Catholic dogma. The need for more exact information concerning the authentic Catholic teaching regarding the Divine Maternity was especially evidenced in their responses.

THE PRESBYTERIANS

The Presbyterians have eleven denominations in the United States. Nine replies were received from their ministers. Presbyterians were the most difficult to contact. It was impossible to identify the minister according to the particular affiliation in the Presbyterian family. Nine negative replies were received.

A professor from Bloomfield Theological Seminary, Bloomfield, New Jersey, wrote:

> Mary never claimed the title (Mother of God). Jesus never conferred the title on her. No such recognition in the New Testament. (It is a) late development of Christian theology. Mistaken belief leads people to lay greater stress on Mary than on Our Lord Jesus Christ in God's plan of salvation. None of the contemporaries of the Lord Jesus Christ believed in Him because Mary was the Mother of God.

The Presbyterians repeated the Nestorian concept of Our Lord and Our Lady already dealt with in the negative replies of the other groups. Their replies were Fundamentalist and showed a manifest anti-Roman character. Some of them seemed to regard Mariology as the central teaching in Catholic theology and even as the motive for belief in Our Lord. As in the case of the other surveys made, we can only speak within the context of the replies received, but these seem to be noteworthy of a trend of thought in contemporary American Presbyterianism.

THE SMALLER SECTS

By the smaller sects we mean the Mormons, the Evangelical Reformed Church, the Quakers, the Disciples of Christ, the Universalists, the Church of Christ, the Seventh Day Adventists, the

Congregationalists and the Unitarians. Fourteen replies came from these bodies. It is surprising that the Jehovah Witnesses would make no reply to the questionnaire. A Church of Christ minister in Washington, D. C. professed belief in the Divine Maternity. Eleven ministers replied negatively and two gave no explicit reply.

In this group Liberal and Modernist trends of thought were noted especially among the Quakers, Congregationalists and the Unitarians. A Quaker in Washington, D. C. wrote the following:

> Quaker theologies are concerned with the Fatherhood of God, with the Christ as God incarnate and with the historic Jesus in whom the Christ appears fully. ... The divine seed of the Christ is available for growth in every person to develop as much as his surroundings, himself, and the Grace of God permits. Since the seed developed to fullness in Jesus, His mother Mary is noteworthy ... However, your question otherwise remains meaningless to me.

AMERICAN PROTESTANT MINISTERS AND DEVOTION TO OUR LADY

Out of the 100 replies received, fourteen ministers professed to practice some form of devotion in honor of Mary. These were eleven Episcopalians, two United Lutherans, and one Northern Baptist. The Episcopalians reported they have Masses and Offices in her honor on special feasts and on Saturday, except in Advent and Lent. They recite the rosary and the Angelus. An Episcopalian Religious at West Park, New York, wrote that his community has the following devotions:

> Breviary antiphons after offices, rosary; Saturday Mass and Office (except Advent and Lent); private devotions according to individual taste.

A United Lutheran minister from Minneapolis explained:

> As a Church we observe the New Testament grounded festivals (Candlemas, Annunciation, Presentation). I hold and teach that the Blessed Virgin must have been an unusual character; else God would not have chosen her for the important function that became hers. I hold also that she be regarded as the highest example for Christian womanhood.

The ministers who practice no devotions to Our Lady do so generally because they do not regard her as the Mother of God,

and they deny the doctrine of the Communion of Saints in its traditional Catholic meaning. Some ministers, however, although they affirmed that Mary is the Mother of God, professed no devotion to her because they denied the doctrine of the communion of Saints and feared that any such devotion would distract from the one mediator between God and man, the Lord.

CONCLUSION

In the encyclical *Fulgens Corona* proclaiming the Marian Year our Holy Father declared of Mary Immaculate:

> Therefore, the infinite dignity of Jesus Christ and His office of universal Redemption is not diminshed or lowered by this doctrine; on the contrary it is greatly increased. Non-Catholics and Reformers often find fault with and even condemn our devotion to the Virgin Mother of God, on the grounds that it withdraws something from the worship due only to God and Jesus Christ. The very opposite is true. The honor and reverence we pay to our heavenly Mother actually increases the glory of her Divine Son, not only because all graces and gifts have in Him their origin and source but also because « parents are the glory of their children » (*Prov.* 17 : 6).

There is a distinction between the adoration that is given to God (**latria**) and the reverence given to the creature (**dulia**). This **dulia** can be civil, such as is given in English cities to His Lordship, the Mayor, or it can be religious, the honor and reverence given to the Saints and to Our Lady. Because of Mary's unique privilege of being the Mother of God, the reverence given to her is unique. It is called **hyperdulia** which means that it is « above » that which is shown to the ordinary Saints. Catholics do *not* adore Mary.

When Catholics speak of the worship of Our Lady, non-Catholics are prone to make a great case about it and to see in the word « worship » a positive evidence of their claim that Catholics have made a goddess out of Mary. It is all a case of defining concepts and the supposition of terms, a semantic difficulty. Beyond this difficulty over the word « worship » which seems to be particularly offensive to some Americans, there remain the manifold reasons in Protestant theologies why they cannot honor Mary as the Mother of God. In our survey we have noted two

principal reasons: The Nestorian view of Jesus and Mary (held by the Fundamentalists surveyed), i. e., the belief that there are two persons in Christ and that Mary is only the mother of Christ the man, a belief that is at least implicit in the vast majority of the negative replies in this survey; and the belief held by a few Modernist ministers in the survey that Jesus is not divine and that Mary is a good woman, the mother of the man Jesus.

The intimate relation of Jesus and Mary is negatively shown in this survey. It is quite possible to identify the distance of any one body from the Church by measuring its distance from Catholic Mariology. The Mystical Christ and Mary Our Spiritual Mother are closely related.

One might speak of *children* of Mary in the various sects in a special sense, namely, those who still adhere to the revealed truth that Mary is the Mother of God. We have noted twenty-two ministers who profess belief in the Divine Maternity in this survey. Although by no means in the majority, there are, no doubt, many more ministers such as these who believe in the Mother of God and pray to her for aid. Many of them are very distant from belief in the Roman Catholic Church. Father Paul of Graymoor was once among their number as an Episcopalian minister. The daily recital of Mary's rosary was for him a certain way back to his Father's house. These children of Mary do not, in general, meet with sympathy in the sects. There are signs of intensified protests against Our Lady evoked by controversialists in the sects. It may so happen that these controversies will be a way of light for the defenders of Mary among Protestants, a way back to the one Church of her Son.

The Catholic apologist has much to accomplish in spreading correct information concerning Mariology to the Protestant ministers. The survey has shown a large area of misinformation. Beyond correct information there is the task of identifying the contemporary misconceptions concerning Our Lady in the formal systems of present day Protestant thought.

KENNETH F. DOUGHERTY, S. A.

THE REUNION MOVEMENT IN SCOTLAND

(Concluded)

PRESBYTERIANS AND ECUMENISM

In pursuance of the recommendations of the Third World Conference on Faith and Order held at Lund in 1952, the Assembly of the Church of Scotland appointed a commission to examine in this country the « non-theological factors in Christian disunity ». The Report of that Committee given in 1955 is now made available in printed form to the public, and its findings and recommendations are worthy of our sincere consideration. The Commission, judging from their report, seem to have had difficulty in isolating non-theological from theological factors — « a non-theological factor in church disunity is any which does not inherently belong to such differences regarding essential doctrines of Faith, but springs from some other cause ». Some non-theological factors the Commission regarded as « disreputable » — for example, hatred or jealousy, or bitterness of one church towards another, or the desire to dominate; which motives, they allege, often tend to be concealed under some respectable theological mask. More reputable factors for ecclesiastical discord are — the legacy of the Reformation struggle, differing modes of worship, differing ethical standards, social prestige, the relationship of a church to the state, and lastly, clerical attitudes.

The Report recognises that by far the greatest cleavage exists in Scotland between the Catholic Church and other Christians. This is explained by the « deposit of ill-feeling left by the Reformation in the national subconsciousness and still easily stirred into activity ». Non-Catholics, they assert, are openly suspicious of the entrance of Catholics into positions of influence in the community. The fact cannot be denied that Catholics are called upon to take their full share in the life of the community, and many do so; but the fact is also clear that our Protestant brethren do not understand, or are unwilling to concede, that we are there for reasons which they as Christians should endorse: to exercise a true Christian influence on public affairs, in a country which is rapidly becoming pagan in its outlook, if not selfishly materialistic.

The suggestion that non-Catholics fear that if Rome dominated this country no tolerance would be shown to them by the Catholic

authorities is hardly a serious accusation in view of the position in the Republic of Ireland, not so many miles away, where non-Catholics enjoy perfect freedom under a predominantly Catholic state authority — a fact which must be very well known to people in this country. The Commissioners do not commit themselves to an absolute denial of these suspicions and apprehensions but charitably conclude by saying, « whether they are justified or not, the fact remains that they exist and make difficult even genial relations between the communions ».

There are ministers in the Church of Scotland who have introduced a form of worship which for Presbyterians might be termed « advanced » and which approximates to the liturgical worship of Mattins and Evening Prayer in the Anglican Prayer Book. While historically there may be no objection to this so-called ' innovation ' in worship, yet many kirk folk protest against its increasing adoption by ' high-church ' ministers on several grounds: that of national pride, that such mode of worship is un-Scottish and a mere copy of Episcopalianism, if not an approach to ' Romanism '. But the authors say that this issue is « not always discussed on the plane proper to it, and arguments are often affected by both ignorance and prejudice ». Such an attitude, if generally held, is adverse to promoting better relations with both Anglicanism and Catholicism. There can be no doubt that modes of worship which have become endeared to many constitute an almost insurmountable barrier to the cause of union.

Conflicting views on such things as divorce, gambling, and total abstinence are often the basis of keeping Christians apart. Differing views on such subjects may even, the Report states, divide individual communions; however, it adds that such differing views ought not of themselves to keep apart Christian bodies which earnestly desire union; nevertheless, they do exert a subtle pressure which tends to deflect from the main problems of unity.

The authors of the Report scout the idea that considerations of social prestige play any real or strong part in determining church divisions in Scotland, where each denomination represents a cross section of the Scottish community. They do allow that snobbery may play an important part in particular congregations and that it is probably a harmful factor in keeping Christians apart.

Great emphasis is placed on the disrupting influence among Presbyterians of the relationship which exists between the State and the Church of Scotland. It must be confessed, speaking as an impartial judge of this position, that the Church of Scotland has minimised as far as possible its state connexions. There is,

of course, the system under which that church enjoys part of its patrimony by means of a Land Tax; that is to say, that ministers are still in receipt of the teinds, payments by the landowners corresponding to the tithes in England; and during the time of the General Assembly, the Crown appoints a Lord High Commissioner: but, by a tacit agreement, the person who is nominated is the same as that suggested by the church, so that acrimony is eliminated. The Commissioner merely attends formally some of the sessions and organises a quasi-social and court life in the Royal Palace of Holyrood in Edinburgh. There are obviously no difficulties. Yet there are many Presbyterians outside the Establishment who view this with considerable disfavour: their view is that it is wrong to have any link whatsoever with the state, even so tenuous as the present, fearing lest the church's freedom in proclaiming the Gospel should be put in jeopardy. There is also the difficulty to be taken into consideration that the Church of Scotland maintains that it is the national church. This causes annoyance, especially among Episcopalians. Also Presbyterians complain that outside Scotland, for example, in the Forces and in the Colonies, they are not given due recognition by the Anglicans as the national church of part of the Commonwealth. But the Report calls for mutual forbearance, courtesy and charity by all sides in this respect.

The final section of the Report is devoted to putting forward some recommendations with a view to overcoming these factors just enumerated. The authors urge that there should be more and wider ecumenical education among ordinary church members; that students for the ministry in the theological colleges should be given a course of instruction in this vitally important subject. The Report recommends that the work of the Scottish Churches' Ecumenical Association should be more widely disseminated, and that there should be more meetings like that of « Evanston in Scotland » held in Edinburgh in the Autumn of 1954. Lastly, the various denominations are exhorted to engage in more interdenominational activities. « They ought to be doing together everything which deeply felt conviction does not forbid them to do together ... » Above all, the importance of prayer for unity is stressed, and they ask that the Church of Scotland should participate fully in such occasions as the Evangelical Alliance's Week of Prayer, the Week of Prayer for Christian Unity, and the Women's World Day of Prayer.

This Report is welcome even to Catholics especially for its frank analysis of the things which still keep us apart mentally, if not physically, and which seem sometimes to be so very much

more important than the real theological issues. It is surely of fundamental importance that a basis of mutual confidence and understanding is the first prerequisite to any major attempts at healing our divisions.

PRESBYTERIANS AND ANGLICANS

It is not often realised that negotiations for closer union between the two national churches of this island, the Church of England and the Church of Scotland, is complicated by the fact that in Scotland there exists an historic Anglican body calling itself the Episcopal Church of Scotland; and that in England one of the many Nonconformist bodies is the Presbyterian Church of England. A word or two about each of these bodies is therefore necessary before embarking on our main discussion concerning the relations between the two established churches.

Episcopalians disclaim that they are in any way an « English » church or an offshoot of the Church of England, although they are in full communion with the latter. And they have a perfectly good historical basis for their claim to be part of the Scottish post-Reformation religious tradition. The Episcopal Church was indeed the established church in Scotland at the time of the Revolution Settlement in 1689 when the Presbyterian form of church government was declared by law to be the established kirk, even though, as Presbyterian historians admit, almost two thirds of the population were Episcopalians. The act of establishment was absolutely exclusive of the existence of any other religion, and it was only in 1695 that the Episcopalians were « indulged ». This state of partial toleration was eventually brought to an end after the failure of the Jacobite Risings of 1715 and 1745, movements of almost entirely Scottish origin in support of the claims of the Catholic and exiled Stuarts to the throne, then « usurped » by the Hanoverian Dynasty. The Episcopalians were proscribed as a religious body for their participation on the side of the Stuarts; severe penal laws were enacted which only permitted services to be held for not more than five persons at once, unless priests took the oath of loyalty to the Hanoverian regime. Some did, but the majority preferred to remain in the wilderness. Much suffering was endured by Episcopalians; many were banished from the country; some were imprisoned, or their property became confiscate; their church was reduced to « the shadow of a shade ».

This dismal history of the 18th century is however marked by one important event. An American Episcopal priest, Samuel

Seabury, was despatched to England to seek episcopal consecration, but owing to the terms of the English establishment, the Anglicans were unable to help. Seabury later sought consecration from the Episcopalians in Scotland, and was duly made a bishop by four ancient Scottish bishops at Aberdeen in 1784. Thus, the episcopate of the American Episcopal Church stems from its Scottish sister. It was after this that the laws were relaxed simultaneously with those against Catholics, and the old Jacobite congregations were united with their « qualified » brethren.

During the period of industrial expansion of the 19th century, the membership of the church increased to a considerable extent, for there were many English families immigrated into Scotland at this time. Since 1910 it would seem that membership, like every other non-Catholic body in Scotland, has steadily decreased. Today the Episcopal Church of Scotland comprises seven dioceses. The head of the church is called the Primus, and is one of the bishops elected by his own episcopate. Members of the church have their own Prayer Book and Code of Canon Law; are free from state control, relying on the voluntary contributions for the support of their clergy. One thing distinguishes them from the Church of England, and that is the uniformity of their worship and doctrine. Free from the ties of parliamentary control, the Episcopal Church has adopted the principles which marked the Oxford Movement of the 19th century, and may be said to be generally « High Church » or « Anglo-Catholic ». The great divergencies of practice and belief which characterise the Church of England are strikingly absent in Scotland. For the « Low Church » or « Protestant » minded Anglican, the Church of England has two churches in Scotland: these owe allegiance to the Diocese of Carlisle in the North of England and do not come under the jurisdiction of the local Episcopalian ordinaries. This factor of generally high churchmanship is bound to present difficulties in the way of reunion with the Anglicans and the Presbyterians, for the Scottish brethren will insist emphatically on the historic episcopate as the guarantee of apostolic succession which with their Anglo-Catholic English brethren the Episcopalians claim to possess.

The origins of Presbyterianism in England may be traced back as far as the beginnings of the Reformation movement itself in that country, but its advance was steadily resisted by the rigid Anglican policies of the Tudors. It was not until the attempted destruction of the Anglican Church of England, engineered by the Puritan reaction during the Commonwealth, that Presbyterianism made any definite advance towards recognition as the state religion. Its establishment was the work of the famous Westminster As-

sembly of 1643 which among other things drew up the Confession of Faith which is still officially that of the Church of Scotland. However, this form of religion made little progress and was legally forbidden up to the time of the Revolution in 1688. If there was any revival of Presbyterianism in England, it could be said to be due in large measure to the immigration of Scots across the border. The actual present day Presbyterian Church in England was formed in 1876 and has inherited both the Puritan and Scottish traditions. She has become identified with the Free Churches and tends to be less conservative in doctrinal and organisational matters than the Church of Scotland.

It seemed only a matter of courtesy to invite the Episcopalians to take part, but there was an obvious interest from their part, in that they felt the necessity of giving their Anglican brethren their point of view as to the dogmatic standing of the Church of Scotland and the nature of its history and orders. Many of the Episcopal communion had for some time felt that in England there was hardly a true appreciation of the Presbyterian position since there was no doubt that the impetus for closer relations with the Church of Scotland was largely the work of « Low Churchmen » in England, who might possibly be deceived about the « orthodoxy » of the Scottish national church. More so, since it is a well known fact that the so-called « high church » Presbyterian ministers when in England, tend to resort to the service provided by the Anglicans and have little or no association with the Presbyterians south of the border. In addition, the question of Church of England clergymen officiating in Presbyterian churches in Scotland causes some disquiet among the Episcopalians, for their bishops are often not consulted as to the propriety of these actions. Some Presbyterians could view this as another example of the intransigence of the Episcopalians, but it is obvious to the observer that those on the spot are best able to assess the importance of the points at issue.

The conversations were begun in 1932, were held again in 1950-51, and have been carried on since 1954. Up-to-date documents necessary for a full review of the negotiations are available in Reports to the General Assembly of the Church of Scotland and in newspaper reports of the Assembly proceedings.

In his opening address to the General Assembly held in Edinburgh from the 19th May, 1955, the Lord High Commissioner, the Duke of Hamilton, made reference to his experiences as a delegate of the Church of Scotland at the Evanston meetings. He said that he was impressed by the vitality of the world-wide Ecumenical Movement, but yet he felt considerable sadness when he regarded

the separations among Christians and referred to the Christian Church throughout the world as « paralysed by its divisions ». Among the distinguished guests at the first session was the Rt. Rev. M. A. Ramsey, then Bishop of Durham, who was invited to take the floor and address the Assembly. In the course of his address, Dr. Ramsey made short reference to the talks between Anglicans and Presbyterians and said: « I believe that God is giving to us something of the spirit of self-criticism instead of the mere spirit of self-justification about our respective systems; and if we can respond to that gift, the day of the unity of the whole people of Christ will draw nearer ».

The agency dealing with the affairs of the Church of Scotland and other Christian bodies is the Assembly's Committee of Inter-Church Relations, of which the conversations with the Church of England is a specialised branch. We shall have something to say later about the work of this committee in other spheres. Its Report on the state of conversations with the Church of England was delivered by the Rev. Professor Tindal on the 31st May, 1955. « The January Conference had set about preparing for presentation, in three years time, a draft outline of the practical ways and means whereby, with the same method of mutual adaptation of their respective traditions, but without disloyalty to principles held to be essential, the church might by God's grace be enabled to attain mutually, a fuller unification of catholicity in faith and order than was exhibited by any of them in separation ». In the discussions which followed the Report, the Rev. J. C. MacNabb said that he thought that the first essential was to establish first principles. For example, there was the very important question as to whether they as ministers of the Church of Scotland were valid administrators of the sacraments in the eyes of the Anglican Church. He said that it would be foolish to enter negotiations with them if they, the Church of Scotland, had any doubts at all about the Anglican views on their orders. This member also lodged a complaint saying that the Commission had too many professors of theology in its ranks, thus tilting the balance on the side of intellectualism. The Procurator of the Church of Scotland (1), Sir Randall Philip, Q. C., said that they, on their part, had little to fear from the way the talks were progressing. They were being conducted on the most friendly basis; in addition, he was convinced of the competence of the members of the Commission. The talks were making the most practical progress. « Indeed », he said,

(1) The Procurator of the Church of Scotland is a qualified lawyer and advocate who advises on legal procedure and what we should call ' canon law '.

« this is the greatest work which the Church of England and the Church of Scotland are called to do ». Professor John Baillie of Edinburgh University concluded the discussion by pointing out that as regards their Congregational brethren, they had adopted the same view with reference to the validity of their ordination, for it was well known that ministers of this denomination had to be re-ordained on admission to the Church of Scotland, and therefore the point brought up by the objector was, in a way, irrelevant.

As an indication of the general interest that the question of Anglo-Presbyterian talks had aroused, we should mention an article which appeared in the *Scotsman*, a reliable newspaper, widely read by the educated people of this country. In February 1956, there appeared articles contributed by the Rev. John B. Logan, Vice-Convenor of the Inter-Church Relations Committee. The title of Mr. Logan's second article was « The Bishop as Moderator of Presbytery ».

At the outset to his paper the author sets forth the classic statement of the report of the Lausanne World Conference on Faith and Order, echoed by the Edinburgh World Conference in 1937. This statement recognised the historic place which the episcopate, the Councils of Presbyters, and the Congregation of the Faithful occupied in the constitution of the early Church. As a result, the Church of Scotland has been led to overhaul and classify its own treasures under the guidance of the Holy Spirit. But « deepening one's own understanding of the presbyteral system does not exclude examining more intensely the systems of other communions », and especially the Anglican.

Mr. Logan accepts the fact that the age-old orders of bishop, presbyter, and deacon arose out of the New Testament; and the bishop, far from being an assertion or glorification of the individual, is in reality the constitutional representative of the whole Church, the « real Father in God ». But the true value of the episcopate will not be experienced except in a reunited church. With regard to the Presbyterian and Reformed tradition, the real treasure, the author asserts, is in the office of the lay elder and in the various democratic courts culminating in the General Assembly. The real value of their contribution, too, will not be really effective until they unite with the episcopal churches.

Mr. Logan's article appeals to a decision of the war-time report of the Commission for the « Interpretation of God's Will in the Present Crisis » as a means of reconciling episcopacy and presbytery. The Commission recommended a system of permanent, full-time moderators or synods. This idea is actually completely within the framework of the Church of Scotland; but the sug-

gestion at the time was rejected. The author claims that presbyteries have episcopal functions, but their defect is that the moderator has only one year of office. A permanent moderator could therefore carry out many of the functions of the presbytery and would in this superintendence exercise the overseeing office of a bishop. As we have shown elsewhere, this idea is certainly not incompatible with the Scottish Reformed Church, and has considerable historical precedent.

According to the author, it is the duty of the Presbyterians to demonstrate the value of the office of eldership to their Episcopalian brethren. He commends this solution as being agreeable to the ancient Church and to the Scottish Reform. « Let us », he says, « show the hold which our church has upon the common people through the eldership and through church courts ».

As a result of Mr. Logan's article, an ecumenical dialogue ensued, conducted in the correspondence columns of the same paper. In this views were expressed from the Presbyterians, either agreeing with or modifying the author's statements, or violently disagreeing with him. One writer thought that there was enough scope for reunion activities among the various Presbyterian and other groups still existing in Scotland. An Episcopalian correspondent was of the opinion that this was narrowing too much the scope of the movement and suggested the strategic importance of the Anglican position, in so far as it was not only in communion with the Old Catholics of Holland, Germany, and Switzerland, the Swedish Church, but also had close relationships with the Eastern Orthodox. Thus, talks with Anglicans must automatically widen the visions and boundaries of the ecumenist in Scotland. Besides, as another writer suggested, any ecumenical work must at some time or another consider the question of the relations with the Catholic Church. It would be pertinent to observe that this daily paper has done a great service to the ecumenical movement by the courtesy of allowing such a dialogue to take place in its columns, especially in view of the fact that it is a secular paper and not a religious one.

An article of the same tenor appeared in *Life and Work*, a popular review of the Church of Scotland from the pen of the Rev. G. V. R. Grant, minister of Urray in April of 1956. The writer interprets the purpose of the conversations with Anglicans as the « finding out from the four churches taking part what changes are necessary to bring about general intercommunion and interchange of ministry between them ». It is apparent to the author that « while no reunion between the Church of Scotland and the Episcopal Church in Scotland can take place except on the basis

of episcopacy (referring to an address by the Episcopalian Bishop of Edinburgh which we report below), equally can no reunion take place except on the basis of presbytery ».

Mr. Grant, therefore, proposes that the bishop should act as the « presiding presbyter », ordaining and inducting ministers to their charges; and, while having a parish of his own to look after, would oversee the other parishes in the presbytery. With sixty-six presbyteries, this would mean 66 bishops in Scotland, in which case it would be extremely difficult for one bishop to aspire to « becoming a proud, autocratic prelate ». The acceptance of such an arrangement by the Episcopalians seems quite feasible to this writer, since he believes that their episcopate is more pastoral than that seen in other parts of the Anglican communion. Up to the time of writing, no reply seems to have come from that side. As a former Episcopalian parson, I cannot see myself their complete acceptance, for in conversation with Episcopalians, the vital question is what do the Presbyterians mean by the presbyterate? They surely do not mean to have a sacrificing priesthood, which is the essential notion claimed by the Episcopalians for their ministry. This, I believe will turn out to be the critical question as far as union with Episcopalians in Scotland is concerned, but not necessarily with the Anglicans in England.

It should be of some interest at this juncture to look at what Dr. Warner, Bishop of Edinburgh said in his charge given to the recent Synod of the Episcopal Church in Edinburgh. The Bishop comments on the progress made between Anglicans and the non-Episcopal churches as witnessed to by the new Church of South India, the scheme for reunion in Ceylon which is very well advanced, and the creditable progress made in the scheme for a United Church in North India. In passing he mentions that their own college of Bishops propose in the near future to issue a statement as to the Episcopal Church's relation to South India. So far, this expected pronouncement has not appeared. Dr. Warner regards the compelling need for unity in the mission field among the non-Catholic bodies as presupposing a unity first in this country. In schemes of union of this kind the Bishop believes that the ministry is the key question. Therefore, means have to be found of integrating presbytery and episcopacy. « We must take it as axiomatic that no reunion will come except on the basis of episcopacy ». This correlates with the statements reported above as found in Mr. Grant's article. Dr. Warner reiterates the claim that in Scotland there is to be found a more constitutional and pastoral pattern of the episcopate than anywhere else in the Anglican communion. This, he feels, could eradicate, as far as pos-

sible, any belief on the part of the Presbyterians that episcopacy should be equated with prelacy. In looking into the record of the Church of Scotland, Dr. Warner commends the Presbyterians' deep sense of « historic continuity ». The bishop concludes that these problems cannot be left to work themselves out for three reasons: firstly, God has made man of one family, of which He is their Heavenly Father; secondly, God has sent His Son to redeem us all, and thus to share His life united to Him and to one another; finally, the Church is the beginning of God's purpose for all mankind, but its message is immensely weakened by the absence of that peace and unity which is proclaimed as the Gospel of Christ.

This is, I fear, a very sketchy and somewhat dislocated discussion of unionist activities in Scotland in recent years, owing to the paucity of official documents, but it is presented here in the earnest hope that this remote corner of Europe may not be omitted from the intentions of those who have the unity of Christians at heart. As the author concludes this survey on the Feast of St. Peter's Chair in Rome, his sincere prayer for this Week of Prayer for Unity is that the Holy Spirit may lead our readers to appreciate our difficulties here in Scotland and to pray that Catholics and other Christians may work in charity; that the work already begun may take deep root and bring forth much fruit.

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COMMENTS AND DOCUMENTS

ARCHBISHOP GODFREY'S PASTORAL LETTER TO THE CATHOLICS OF ENGLAND

In England recently, there have been public statements made on the part of Anglican authorities claiming that the Church of England was being subjected to a « lot of direct hostility » by Roman Catholics. The latter, in the words of the Archbishop of Canterbury, were accused of openly « waging war » against the Anglican Church.

This stand taken by some of the Church of England Bishops has been considered unfortunate not only by English Catholics but also by members of the Anglican Church themselves. In an obvious reference to this turn of events, the well known Trevor Huddleston, C. R. stated, for example, in a letter to the Church Times: « *It seems to me both infinitely sad and deplorably unworthy that, at a critical time like this, and with vast human problems confronting a bewildered world, Christians should spend so much of their strength on calling each other names* ».

Not long after the Anglican Primate's statement, a pastoral letter for Trinity Sunday was addressed to English Catholics by His Excellency, William Godfrey, Archbishop of Westminster, in which he made clear the implications of the divine mission of the Church, particularly that of bringing the truth of Christ to all men and nations. Certain passages of Archbishop Godfrey's letter have been regarded as an answer to the charges made against the Catholic Church in England, while other sections of it restate the position of the Church of Rome vis-à-vis the existence of different Christian bodies. Because of the timeliness of this pastoral letter and of the importance of the points it discusses we are presenting it here in its entirety:

In the gospel of today's Mass we read of the teaching mission given by our Lord Jesus Christ to His Church: « All authority in heaven and on earth has been given to me », He says. « You, therefore, must go out, making disciples of all nations, and baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all the commandments which

I have given you. And behold I am with you all through the days that are coming, until the consummation of the world ». (Matthew xxviii, 18-20).

It has been the custom of the Archbishop to write to you on Trinity Sunday concerning the means of spreading the faith. Today we wish to speak to you of truth itself, for this is a question of supreme importance in the life of each one of us. Pilate asked Jesus Christ « What is truth? », but seemingly more because of curiosity than out of a genuine desire to know the answer.

Ignorance regarding truth can be of two kinds. It may be our own fault, or we may be blameless in the matter. Like Pilate we may have washed our hands of the question and been too lazy and indifferent to seek the answer. On the other hand we may have tried hard to find out what is true and, either for want of right instruction, or because of inherited prejudice, have been able to convince ourselves that the path we tread is the right way to salvation.

It is true that those who are without the truth through no fault of their own will be saved provided that they have a sincere desire to do the will of God; but unless that be so a man fails in his duty and cannot enjoy the friendship of God either in this world or in the next.

The din, hustle, and speed of this mechanical age tend to shut out this question from the minds of men. Yet it cannot be set aside. We hear much nowadays of technology, production, exports, imports, and the like. They are words more frequently employed than wisdom, prudence, justice and truth. Yet these latter are the words which point to the basic end of human existence.

On occasion we find our newspapers inviting their readers to listen to the views of prominent persons on such matters as the existence of God, the problem of evil and the after-life. It is strange indeed that those chosen to contribute to these discussions are often people who, although well known and skilled in various fields of activity, are little experienced in philosophy, theology, or the Sacred Scriptures. If we set their names against the writers of the apostolic age, the apologists, the doctors of the Church and the distinguished line of theologians who have brought lustre to Christian thought and letters, the contrast is striking.

Questions about the soul, about the future life, and particularly about the existence of God, are not anybody's guess. The answers to such questions are as well established as are the certain findings of scientific investigation. It is one of the features of our age, however, that in the minds of many religion is relegated to the

field of conjecture. Hence invitations may lightly be given to unqualified persons to express each his own particular fancy on profound religious issues.

Religion is as much a science as any other branch of knowledge. Our scholars were men who were able to devote their lives to the examination and interpretation of the Scripture and to the study of the traditional teaching of the Church. Of old, theology was regarded as the queen of the sciences and philosophy as its handmaid. This is true today, however much it may be denied or derided.

Anyone who takes up the Old and the New Testament and reads them with a sincere and unprejudiced mind ought to realise two things: first, that there is a divine revelation; and second, that Christ, the Son of God, Himself having the nature of God, established a society to teach and interpret that divine revelation.

We should be failing in our mission were we not to strive with all our might to make known the teachings of Christ to all the nations of the world. Even for those who do not admit our jurisdiction we must do everything possible to bring about the fulfilment of the words of our Lord: « I have other sheep too which do not belong to this fold. I must bring them in too: they will listen to my voice; so there will be one fold and one shepherd ». (John x, 16).

Unfortunately there are those who look upon our endeavours to spread the truth as an attack upon their own communion. Even the annual publication of our statistics is interpreted as an unwarranted claim to progress, taking no account of losses. Whilst it is no doubt true that some Catholics become careless and lapse from the practice of their faith, our experience is not that they join other religions but that they sink, alas, into indifference. However, no unfair or unworthy criticism of the way in which we try to carry out the mandate of Christ can be allowed to check or slow down our efforts. « God has more right to be obeyed than men ». (Acts, v, 29).

It must be remembered that a Catholic priest is not allowed to receive into the Church any person who does not profess himself sincerely convinced that he is embracing the truth. It is a vital matter between the individual and his Creator. At times there may be a group movement towards the Catholic Church, but it is the individual's own conviction of the truth that, with God's grace, settles the issue. We note the stress laid on the individual in the words of Saint Paul: « He loved me and delivered himself for me ». (Galatians, ii, 20). It is interesting to recall that Cardinal Manning once said to a friend, « I did not enter the Church be-

cause of a movement; I came in off my own bat ». Here it was the Cardinal's own learning and keen intelligence that, with God's grace, had led him to make his submission to the Catholic Church.

Our Lord said: « You shall know the truth, and the truth shall make you free ». (John viii, 32). Many think that Catholics are living their lives in a state of thraldom to dogmas, that they are fettered, and even that dogmas are a brake upon the wheels of our so-called progress of thought. A truth already established, however, is a fixed and definite thing. It can neither recede nor progress. Certainly the interpretation of truths already implicitly revealed always continues in the Church of God. This process is guided by the living voice of Christ, heard as clearly today through His Church as it was when He dwelt amongst us.

Our power to choose our own way of life is not eliminated by true and definite teaching. Rather is it guided into the way in which God would have us walk. The worshippers who crowd our churches choose freely to come because they are taught what is true, namely, that man is bound to worship his God not only as an individual, but as a member of a community. As the individual has his duty to God, so have communities and nations. Those who worship in common are witness to a common faith.

Our forefathers suffered heavy penalties, fines, and even death rather than take part in the services of the new religion. Even at the very gibbet our martyrs were offered pardon if they would do this. They remained steadfast precisely because they knew that, if they acquiesced, their action would be interpreted as the acceptance of what they did not believe. It would ill become us to forget so admirable an example of loyalty and grit. Even at the risk of being considered intolerant, we must stand boldly for the truth.

It is not that we think that sincere non-Catholics may not, often enough, be in better disposition for prayer than ourselves. That is beside the point. It is quite simply that we are unwilling to profess, or seem to profess, a faith which in our belief is not Catholic.

The idea of a plurality of Christian Churches, each founded by Christ, is alien to the Catholic mind. Our people know full well that, even though other denominations may adopt our terminology and imitate our ways, establish orders of monks and nuns, and use titles which would have been severely frowned on half a century ago, this is only the appearance and not the reality of Catholicism. You cannot claim lineage with a man because you have donned his uniform; nor do you become a member of his family by entering into his inheritance.

Nevertheless, such a liking for Catholic ways would seem to point to a certain instinctive realisation of the need of Catholicism. Tertullian, who spoke of the human as being « naturally Christian », might have said with truth that it is « naturally Catholic ». In this way, doubtless, is explained the satisfaction caused in the souls of men by Catholic worship and practice. It remains true, however, that the use of Catholic ritual does not change the nature of things, nor does it make the worshipper a Catholic or member of the true Church of Christ.

It is idle to suppose that any union of Christian bodies can be brought about by yielding a principle here or gaining a point there. There can be no trafficking with truth. It would be unreasonable to believe that our Lord and Saviour could allow His one true Church to be divided and to teach diametrically opposed doctrine on such matters as, for example, the divinity of Christ. That would not be to teach all nations but to confuse them. Thus would the mandate of Christ be rendered meaningless.

On this day, the feast of the Blessed Trinity, we pay homage to the Father, the Son, and the Holy Ghost. It is in the name of these three Persons of the Godhead that we are bidden by Christ our Lord to preach the Gospel to every creature. Whether we proclaim God's truth in our own land or send our missionaries all over the world, our preaching is in obedience to this command of the divine Master.

We urge our priests and people to pray earnestly that the seed sown may grow to fruition, that more labourers may be given to us in the vineyard of the Lord: not only zealous priests and religious brothers and sisters, but also good apostolic layfolk, filled with zeal for the glory of God and the advancement of the Church of Christ.

« May the peace of God, which surpasseth all our thinking, watch over your hearts and minds in Christ Jesus ». (Philippians, iv, 7).

* * *

AN ORTHODOX VINDICATION OF DEVOTION TO THE BLESSED VIRGIN MARY

One of the difficult points at issue in the approach of Protestants towards the Catholic Church is the high place which Catholics accord the Blessed Virgin Mary in the economy of salvation. The charge has been made many times over that the position of

Mary has been grossly exaggerated by Roman Catholics and that the prerogatives claimed for her are an usurpation of those of her divine Son. The honor and devotion which Catholics pay to the Mother of our Saviour is, to the mind of many Protestants, for the most part unscriptural and therefore unwarranted.

Catholics, on the other hand, feel that the Marian aspect of their belief and practice has not been properly understood, and largely for this reason does it present an obstacle to the non-Catholic mind. As proof of their contention they like to point to the traditional high regard which Orthodox Christians have had for the Mother of God throughout the centuries, precisely because the latter have viewed the matter in the proper light.

Since the question of devotion to Our Lady is one of very real importance in the field of Christian reunion, we are citing below a recent Orthodox vindication of the honor due to the Virgin Mary. Its author is Miss Helle Georgiadis of the Fellowship of St. Alban and St. Sergius, a society in London which fosters closer relations between the Orthodox and Anglicans. This brief apologia was occasioned by a letter to the editor of Sobornost, *the Fellowship's review, in which the correspondent complained of the form which veneration of Mary has taken in Catholic and Anglican circles. In her reply* (Sobornost, *winter* 1956-57), *Miss Georgiadis begins by stating that her defense of Marian devotion will be based entirely on the relevant passages of the Gospels. She then continues*:

« Agreed, the Scriptures are about our Lord, and he indeed is God, but that is not the point of the Gospel: the Gospel is about the Saviour Jesus: — 'born of a woman' as St. Paul says: conceived by the Holy Ghost in the Virgin Mary's womb, as we are told by St. Matthew and St. Luke: ' made flesh ' as St. John puts it: for our salvation. There is nothing in (the correspondent's) arguments to suggest to anyone who is unaware of the Christian faith that the Incarnation is either necessary or relevant — or indeed even possible — in our own vital relationship to God of which the Gospel speaks. There may be other ways in which God might have saved us, and there are in fact other religions where God is worshipped as the supreme transcendent Being. The Christian faith is distinguished precisely by affirmation of the Incarnation, and it is this truth which the Church honours and safeguards in her veneration of Mary the *Theotokos*. (The correspondent's letter is a striking example of how easily this saving truth becomes obscured where there is fear of acknowledging Mary's part in our Redemption.

« *Search the scriptures ... for they are they which testify of*

me, our Lord has said (John V, 39). The scriptures are certainly ' reticent ' about the deepest mysteries of God, yet we do not hesitate to search in them for understanding of the supreme mystery of the Holy Trinity, Father, Son and Holy Spirit, as revealed to us through Jesus Christ. The Gospels are not a chronicle, nor a biography, much less are they a kind of private diary of the Incarnate Lord. They are inspired writings, written for us and for our salvation.

« Have we really ' no grounds for presuming especially intimate relations between Mary and Jesus during his earthly career '? Brief as the Gospels are, we have three direct accounts of our Lord's personal relationship with his mother, in which his conversation with her is recorded. Each comes, significantly, at a crucial and decisive phase of his earthly mission. First, after the finding in the Temple (Luke II, 40-52) when the twelve-year-old boy Jesus has declared his mission as son of his Father in Heaven, he returns with Mary and Joseph to Nazareth ' and was subject to them ' During this period, we are told, his mother ' kept all these sayings in her heart ' — an idiom which does not mean that Mary ' brooded ' on them secretly, but that she was faithful, *mindful,* concerning what she had been told. For the Jew the family was a closely-knit and intimate community, sharing in worship of God as in the daily life together. It would be fanciful indeed to transpose our modern ideas and experience of family life back on to a pious Jewish family twenty centuries ago. This family life of Jesus is contrasted sharply in St. Luke's gospel with the upbringing of his cousin John the Baptist (Luke I, 80) who we are told ' was in the deserts till the day of his shewing unto Israel '.

« Secondly, at the wedding feast in Cana where Jesus first ' manifested forth his glory ' (John II, 11) the mother of Jesus is present with her son and it is she who, by drawing attention to the need for wine, paves the way for the first miracle. Exegetes have wrestled for centuries with this strangely obscure passage (John II, 1-10). One fact, however, which is irrefutable is that however puzzling it may be to us, Mary not only understood but *acted* on her understanding without further question, and this understanding was vindicated by the miracle which Jesus wrought. If we were present at a party where a similar exchange took place between two people, we should certainly conclude that there existed between them a close intimacy of understanding.

« Lastly, at Golgotha, at the climax and consummation of the Saviour's mission, we find his mother present with the tiny group of faithful friends who were closest to him in life. His final act as the Incarnate Lord is to entrust his beloved disciple to his mother, and his mother to this disciple (John XIX, 26-27).

« Mary alone was present at all three of these moments of the Lord's earthly mission — at its declaration, initiation, consummation. Likewise Mary and only Mary was present as the unique continuity of human witness for the whole span of the earthly life of Jesus —at the annunciation, nativity and death, — and she, in God's providence, remained on earth after the Lord's ascension to bear this witness for the infant Church and to receive the gift of the Holy Paraclete sent to the Church by Jesus, now in glory at the right hand of the Father. What further testimony can we ask from the scriptures before we are willing to be persuaded of the ' especially intimate relations between Mary and Jesus '?

« The reason for the special veneration which the Church gives to Mary can be found quite simply in St. Luke's gospel. The angel of the annunciation salutes Mary with these words: ' Hail, thou that are highly favoured, the Lord is with thee: blessed art thou among women ... Fear not, Mary, for thou hast found favour with God ' (A. V. Luke I, 28,30). And who is it that sets us this example? ' I am Gabriel that stand in the presence of God; and am sent to speak unto thee and too shew thee these glad tidings ', he tells Zacharias (Luke I, 19). ' The Lord is with thee '. ' Thou art favoured by God '. How can the distinction between Creator and creature be anywhere plainer than here? ' All generations shall call me blessed: for *He* that is mighty *hath done* to me great things ' (Luke I, 48, 49). It is most certainly *not* true that Christians, whether they be Orthodox, Roman, or Anglican (or indeed Armenian, Copt, Ethiopian, or Syrian) who venerate the Blessed Virgin Mary, give to her that which is due only to God.

« How can we measure what is her due from us? There is an Anglican hymn ... which suggests the way to an answer: ' Shall we not love thee, Mother dear, whom Jesus loves so well? ' ' Perfect love casteth out fear ' we are told in the Gospel: let us then strive to love more perfectly. ' Love one another, even as I have loved you ' our Lord commands us. There is a depth of significance here which we often miss, for God's love for his creatures is not merely a generality, it is a unique relationship with each. If I am bound to love my neighbours A, B, and C with the love which Jesus has for them, am I not also bound to love the mother of Jesus with the love which he has for her? Who can say what this love is? It is a fair question, and strangely enough it *is* a question and not mere rhetoric, and there is an answer. The answer will come to all who seek it of the Lord in prayer: it is ours for the asking ».

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ANGLICAN 'NOTES ON AN EVANSTON REPORT'

The World Council of Churches in its meeting at Evanston in 1954 sent to member churches, for their consideration and comment, a Section Report concerning Faith and Order entitled 'Our Oneness in Christ and Our Disunity as Churches'. The Council for Ecumenical Co-operation, a body acting on behalf of the Church Assembly of the Church of England, called together a representative group, under the chairmanship of Dr. Allison, Bishop of Chelmsford to study the report and comment upon it.

The theologians who composed this group were the following: Professor John Burnaby, late Regius Professor of Divinity at Cambridge, the Reverend Christopher Evans, of Corpus Christi, Oxford, Dr. Richard Hanson, of Nottingham University, Professor Dennis Nineham of King's, London, and Dr. J. A. T. Robinson, of Cambridge. Their *Notes* are published in the January-March issue of the *Church Quarterly Review;* with an editorial observation saying 'we feel constrained to remind readers that we give no other endorsement to such a semi-official pronouncement than we give to articles by private correspondents', (*Church Quarterly Review,* vol. clviii, n. 326, p. 3; hereafter quoted simply by page).

As to their own status, the authors of the *Notes* say: 'We are a group of Anglican theologians, and as such we give our views. Where no qualifying words are used it can be taken that we are all in sufficient agreement at least not to express dissent. The World Council will no doubt understand the difficulties there would be in obtaining an official view of the Church of England, and that to do so would take a considerable time, if indeed it were possible. While the views expressed in our report may not be acceptable to all theologians in our Church, we hope that they will give a reasonable indication of trends of thought among the broad majority'. p. 76.

The *Notes* then speak in approving terms of the Evanston Report and say: 'We welcome the declaration that the Church's unity is grounded in Christ; that in Christ and by virtue of its divine calling the Church already, in spite of its divisions, possesses a true unity; and that its unity will be fully realized when the eschatological hope of the summing up of all things in Christ is fulfilled, but that in the meantime the Church is both united and divided'. p. 77.

The *Notes* then emphasize their general agreement with the Evanston Report, and say that the disagreement to be expressed must be taken in the context of general agreement, so as not to

appear ' harsh and separatist '. The *Notes* go on to express dissent with some expressions and outlooks of the Evanston Report. A reader who has not this latter Report before him may not find the *Notes* fully intelligible, but will grasp easily enough their general bearing.

1. The *Notes* remark that the Evanston Report does not sufficiently recognize ' the Church's duty of safeguarding the truths of its faith ', p. 77. The Evanston Report, say the *Notes,* does not consider the full Scripture evidence on this point; for Scripture makes plain that sometimes there is an obligation ' not to give place even though it leads to schism '; and the words ' they went out from us but were not of us ' show that St. John believed ' that those who thought with him were right and were the Church, and those that broke away were wrong and were no longer members of the Church '. p. 78.

2. ' We believe ' go on the *Notes,* ' that such a situation did arise then, and to put it at its lowest, may have arisen in the history of the Church since New Testament times. It should therefore be recognized that unity may have to be achieved by exclusion as well as by inclusion '. In the opinion of the Anglican theologians, the Evanston Report leaves open implication that everybody may be partially wrong; and where the Evanston Report (p. 8) suggests that Churches might give up some of their inherited forms of life ' without complete certainty as to all that will emerge from the step of faith ', the Anglican theologians comment that ' Churches have no business to give up their accustomed inherited forms of life except where they have a clear conviction that this is what they are called upon to do, and they must not give up those inherited forms of life which they regard as matters of principle unless they undergo an intellectual conversion and change of mind on these points of principle '. p. 78.

3. The Evanston Report had spoken of ' repentance for our divisions '. The Anglican theologians make reservations about this ' repentance '; as regards the past, ' we might believe that the sin did not lie with our predecessors but with others '. In any case, say the *Notes,* the Evanston Report seems a little unreal in its statement that we must all repent of our divisions, since, though ' as Anglicans we would not consider differences of understanding alone as necessarily leading to disunty ', nevertheless in particular circumstances action which leads to schism might be right.

4. The prayer of Christ ' As thou, Father, art in me, and I in thee, that they also may be one in us ', seems in the Evanston Report to be interpreted in a sense too Christological and not suffi-

ciently theological; ' there is a Theological unity ', say the *Notes*, ' as well as a Christological unity '. p. 80.

5. The *Notes* take exception to the application, in the Evanston Report, of the phrase ' *simul justus et peccator* ' to the Church. It must not be taken to imply that schism will be an inevitable element in the Church. p. 80.

6. The *Notes* find special difficulty in the following sentence of the Evanston Report: ' But when disunity disrupts the manifest unity of its Body, then it changes its quality and becomes sinful division'. The *Notes* say: ' We take it that in general « manifest unity » is intended to mean organic unity and common obedience to common leaders. If this is correct the basic problem of a « manifest unity » seems to be that of orders '. p. 80.

7. The *Notes* indicate that the Anglicans would like a clearer definition of the phrase « the ministry of the laity for Christian unity », as used in the Evanston Report.

8. The Evanston Report has requested member Churches to examine ' the implications of the one Baptism for our sharing in the one Eucharist '. The Anglican comment may be summed up in three points:

a. Baptism incorporates into the whole Church and not into a particular Church.

b. Neverthless ' the attitude generally adopted by the Anglican Church is that there should not be intercommunion except with Churches with an episcopally ordained ministry '.

c. ' The question of intercommunion ought to be re-examined theologically in the wider context of the life of the Church ', including belief about the doctrine of the Eucharist, of baptism and of orders, each of them being viewd in its place in the whole. The question of orders ought not to be considered too narrowly, or too legalistically, but in its whole context. p. 81.

9. As to the question whether intercommunion ought to be considered as the goal of reunion or as a means to reunion, there is some difference of outlook among the Anglican members of the group which drew up the *Notes*. Dr. Robinson is quoted as holding the view that concelebration may be a means of reunion, rather then ' open ' celebrations, ' which are theologically and pastorally unsatisfactory '. ' This recognizes ', Dr. Robinson goes on, ' that until integration we still require a plurality of ministries to break together the one Loaf, which, for all our disunity, has yet the power to make us one body '. p. 83.

Others consider that ' the Anglican view of orders expresses a deep reality in the life of the Church ... The organization of the Church as a community is an expression of its unity, and therefore

concessions in the field of orders might have grave implications both with regard to our beliefs about the Church and our participation in the life of the Church'. p. 28.

All agree, however, that when the question of intercommunion arises doctrinal beliefs as well as the system of orders must be considered. A radical difference, for instance, in views about the nature of the Church or of the Eucharist might prevent intercommunion. p. 82-3.

The *Notes* end with the sentence: 'We wish to end by reaffirming that we consider the [Evanston] Report to be of great value and one that should be welcomed by the Church of England'. p. 83.

In giving an account of these *Notes on an Evanston Report* desire for brevity may perhaps have led to misleading emphasis, or even to misapprehension of their bearing and significance: but it is hoped that even this inadequate account is sufficient to make clear that the Anglican theologians stated certain fundamental positions with courtesy, indeed, but yet with firmness.

Fr. Bernard Leeming, S. J.

ECUMENISM AND REUNION

A Report on the Unitive Efforts between the Anglican and Presbyterian Churches

A joint Report in which are explored the possibilities of intercommunion and eventual reunion between the Anglican and Presbyterian bodies in England and Scotland was made public early in May. The Report is the culmination of conversations which have taken place over the past three years between representatives of the Church of England, the Church of Scotland, the Presbyterian Church of England, and the Episcopalian Church in Scotland. The chairmen of the thirty-man committee which drew up the document were: the Bishop of Derby, Dr. A. E. Rawlinson, the Reverend A. C. Craig, Principal John Baillie (a president of the World Council of Churches), and Professor William Manson.

« The necessity of unity if the Lord's will for His Church is to be done, and the necessity of changes in both our historic Church systems if unity is to be effected » was regarded by the compilers as a basic point of departure in the conversations between the churches in question. Future discussions were to be based on the « conviction that our Lord's will for His Church is full unity, and that such unity must involve in the end not only agreement as to the truth in Christ, but also a ministry or ministries universally recognised, freedom to interchange ministries, and the fullness of sacramental communion throughout Christendom ».

The Report, which is entitled: *Relations between Anglican and Presbyterian Churches*, is a somewhat lengthy appraisal of the fundamental positions of both denominations, together with a consideration of possible modifications on both sides leading to intercommunion and ultimate unification. The need for efforts in that direction is made clear from what is stated in the first part of the joint declaration: « Unity is not a contingent feature of the Church's life, but is of the essence of it. One God, one People of God; one Christ, one Body of Christ; one Holy Spirit, one Fellowship of the Spirit — such is the incontrovertible logic of the New Testament teaching. The Church, therefore, cannot but be one, its existence being grounded in that divine realm where disunity is unthinkable; and of this fundamental unity God has given the separated ' churches ' a recovered awareness and experience, most notably in

and through the ecumenical movement ... Yet disunity visibly persists, and disunity in any measure contradicts the nature of the Church. In their visible separatedness the ' churches ' cannot but obscure and disfigure the face and form of the Body of Christ. Hence the overcoming of disunity and the fuller manifesting of the Church's wholeness are not luxuries with which busy ' churches ' may dispense at their discretion, but necessities of the Church's real existence and proper vitality ».

The Report proceeds to pose the question at issue thus:

> The New Testament teaching about the nature of the Church being what it is; the Episcopalian and Presbyterian ' Churches ' being what, in the course of history, they have come to be, neither of them claiming in its separatedness to exhibit the whole truth and wealth of the One Church of Christ, yet each claiming to possess gifts from the Head of the Church which it cannot in conscience deny or resign, and each being as desirous of respecting the conscience of the other as it is bound to obey its own — this being the historic situation, are there conceivable modifications and mutual adaptations of the two church systems whereby they may be reconciled in such a plenitude of faith and order as will conserve the fullness of their traditions? »

The following sections of the study attempt to suggest what form these modifications might take — particularly with regard to the Anglican insistence on the necessity of Episcopacy and the Presbyterians' contention concerning the validity of their orders and the active participation of the laity in ecclesiastical affairs. These standpoints are examined in some detail, and the suggestion is made that they be studied carefully by both clergy and laity. To this end, the Report recommends that the leaders of the respective churches « should simultaneously call upon their members and ministers to pray and work for reconciliation and unity; and appoint a given Sunday in each year as a special day of prayer for the furtherance of unity among their Churches and among the communions of which they form part, and as a day of instruction of their members in the issues involved and their relevance to the whole mission of the Church at home and abroad ». (*Ecumenical Review*)

* * *

In a letter to the *Church Times* apropos of the Report, the well-known Anglican theologian, Dr. Eric L. Mascall, takes issue with what he terms a « serious defect of method » in the drawing

up of the Report. He points out the danger of « drifting into false methods of theological synthesis which contain within themselves the seeds of fresh disunity ».

In support of his contention, Dr. Mascall quotes from the report on church relations entitled *Catholicity* which made its appearance ten years ago:

> The true way of synthesis is not to take our contemporary systems or « isms » or Church traditions and try to piece them together, either as a whole or in selected items, but rather to go behind our contemporary systems and strive for the recovery of the fulness of Tradition within the thought and worship and order and life of each of the sundered portions of Christendom. (p. 45)
>
> It is misleading to seek a synthesis by way of fastening broken pieces together. For when the unity of truth is broken it often happens that the result is not a number of fragments of truth, but a number of conceptions which are misleading, erroneous and heretical. We do not arrive at truth by fitting errors together.
>
> It is widely assumed that a synthesis can be reached by taking the agreed elements in « our Christianity », and by omitting the matters upon which there has been deep disagreement. But to do this is to accept our common *distorted* versions of Christianity as a basis, without attempting to cure us all of our distortions. From the Highest Common Factor of several erroneous quotients, we get, not a true solution, but a result more erroneous still. (p. 44)

« Is it too much to hope », concludes Dr. Mascall, « that, if these conversations are renewed, an attempt will be made to secure for the Church of the Future something more catholic and evangelical than either Anglicanism or Presbyterianism as we have known them? »

* * *

World Council Message for Pentecost

Continuing their practice of past years, the seven presidents of the World Council of Churches once again directed a message for Pentecost to the 165 member churches of the Council. The letter urged Council members throughout the world to « live by the power of the Holy Spirit », for « men have not the power to do the good that they know they ought to do ».

The full text of the message, as reported by the Ecumenical

Press Service, is as follows: « As Presidents of the World Council of Churches, we greet our brethren in the member churches.

« On this birthday of the Church of Christ we should remind one another that the Church was born when the Holy Spirit was poured out on the apostles, constraining them to proclaim to all around them the mighty works of God. Thus the last promise of the risen Lord was fulfilled:

> ' You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth '. (Acts 1: 9 - R.S.V.)

« To be the Church is to live by the power of the Holy Spirit. It is this power which we need if we are to find repetance and renewal of life. It is this power which enables the Church to give hope to the hopeless.

« The nations are looking with fear to an unknown future. Grave problems of human relationships which cause the suffering of millions of our fellow-men remain unsolved. This is not because the necessary intelligence is lacking, or even some general goodwill. It is rather because men have not the power to do the good that they know they ought to do.

« In closing the inconclusive Disarmament Conference held some twenty years ago, the chairman said: ' In such a situation as the present nothing can help us but faith ... The obstacles are not in the world around us, but in our minds and hearts. We will the end, but we do not will it hard enough to risk the means '. That is still our position today. We long for true international understanding and peace, but we cannot bring ourselves to pay the price. In the churches we find a real desire for renewal, for unity, for evangelism, but not enough readiness to consecrate ourselves so fully to the service of Christ that we become the willing instruments of His saving work. Now Whitsun comes to tell us that the one and only way in which our weakness can be transformed into strength is by receiving the life-giving Spirit which turned disappointed disciples into courageous witnesses.

« We therefore beseech you, brethren, so to wait upon God that we may be endued with power from on high. We are often in such a hurry to do things for God that we forget God himself and do not wait for the Spirit. ' Not by might nor by power, but by Spirit ' says the Lord of Hosts.

« May the fellowship in Christ which we have in the World Council show the nations that there exists a People of God which lives in the strength of the Holy Spirit. May it render clear witness to the ends of the earth, that this Spirit really does enable man to carry out God's gracious plan for His children ».

* * *

Pentecost Novena for Unity at St. Peter's in Rome

In keeping with the wish expressed by Pope Leo XIII in his encyclical letter *Provida Matris* that the nine days preceding Pentecost be dedicated to prayer for unity throughout the Catholic world, the Unitas Association was one of the principle sponsors of a novena to the Holy Spirit at St. Peter's Basilica in Rome. Organized principally through the initiative of His Excellency, Canisius van Lierde, Sacristan to His Holiness, the observance took place in the Blessed Sacrament chapel of the Basilica and consisted of prayers and hymns for unity, an appropriate sermon, and Benediction of the Blessed Sacrament. Among those taking an active part in the ceremonies were ecclesiastical students from various national colleges in Rome who furnished the sacred music for the occasion and acted as ministers at the altar.

Writing in the *Osservatore Romano* during the course of the novena, Msgr. Lino Lozza, secretary of the Italian edition of *Unitas,* stated: « The first Pentecost was a remarkable manifestation of unity. The same faith was preached to those of the most varied places, in the most diverse tongues, and was listened to by each in his own language.

« A real miracle of unity, Pentecost is the most appropriate occasion to ask of the Holy Spirit the renewal of that miracle. The strengthening of union between Catholics and the invocation of the Paraclete will be the principal reasons for hoping for the reconciliation of our separated brethren, a thing which is so longed for and awaited, and which is of such capital importance ».

* * *

European Cathedrals Unite in Unity Broadcast

For the third successive year, congregations in seven European Catholic cathedrals took part in an international broadcast on Pentecost Sunday as an expression of Christian unity.

The cathedrals were those in Utrecht, Ghent, Treves, Strasbourg, Bologna, Vienna, and Westminster. Addresses were delivered in each cathedral by its bishop, and the congregation took part in the singing of the traditional hymn for Pentecost, *Veni Creator Spiritus*.

In his sermon at Westminster Cathedral, Archbishop Godfrey said in part: « We pray that the spirit of God, coming into the hearts of men today, may give them, both priests and layfolk, a burning desire to work with our High Priest Jesus Christ for the salvation of the world.

« So will the coming of the Holy Ghost be as an anointing, through which we may — by, with, and in the spirit — be as instruments in the work of bringing light, strength, and healing to a stricken world ». (*Universe*)

* * *

Organ of Ecumenical Patriarchate Lauds Pope Pius

English translations have recently been made available of the tribute paid to Pope Pius XII on the occasion of his birthday by the weekly newspaper of the Ecumenical Patriarchate in Constantinople, *Apostolos Andreas*, in its issues of March 6 and March 20. The newspaper, which is said to be under the direct supervision of the Ecumenical Patriarch, showed particular deference to the Holy Father and expressed the wish that he might initiate action leading towards the unification of separated Christian groups.

« Pope Pius XII, an inspired pontifical figure », declared the newspaper in its issue for March 10, « has been distinguished particularly, as also before his accession to the Papal Throne, in the administration of the foreign policy of the Holy See. For this reason the idea prevailed in Christian circles throughout the world that he, guided by his past experience on the one hand and by his far-seeing and wide educational formation and exceptional grasp on the other, would take his stand at the look-out post from which Christians throughout the world could look with hope towards the future of Christendom; that is, to the realisation of the desired rapprochement of the many Christian bodies among themselves, on the basis of the teaching of the Gospel, the holy Decrees of the Seven Ecumenical Councils, and the history of the first nine centuries of Christianity.

« We participate fully and with much veneration in these manifestations, and we wish wholeheartedly to His Holiness long life

and something more, the assumption of such an initiative. He would remain in history as the greatest of all the Popes of Rome ». (*The Tablet*)

* * *

English Archbishop Makes Plea for Good Will

In a farewell address at Sheffield Town Hall, a short time before being enthroned as the new archbishop of Liverpool, Mgr. John C. Heenan made a plea for charity between Christians of all beliefs. The new archbishop told the gathering of 3000 people that he had been quite moved by the messages and letters he had received from both non-Catholics and even non-Christians.

« For us », declared Mgr. Heenan, « charity is not only a word, it is a way of life, and it is against Catholic teaching to imagine that we please God by criticising those of other religions. Our duty is to love them. We wish them well, and I am glad to say that during my six years in Yorkshire I have never received anything but kindness and courtesy and co-operation from non-Catholics, both ministers of religion and laity. We are all children of God, and we do not make ourselves greater by making others seem less ». (*C. Herald*)

* * *

Catholics Counselled to Co-operate with Those of Other Faiths

Catholics must « work generously with those of other faiths » to improve public morality and achieve world peace, Father John La Farge, S. J. told the graduating class of Xavier University in Cincinnati.

The noted author, editor, and leader in the interracial apostolate declared that the « natural law's teachings can be a saving remedy if we apply them ». But Catholics by themselves, he added, « cannot wipe out crime, extinguish juvenile delinquency, establish the conditions necessary for good government, or for a Christian home life ».

« In such a task », said Fr. LaFarge, « we co-operate with people of good will who share with us at least a part of our fundamental philosophy ». He pointed out that « others not of our Faith, who likewise are deeply concerned about the integrity of the natural law, will feel encouraged in their own efforts by what they can learn of our Catholic position ». (*NC*)

* * *

Noted Jesuit Lectures on the Church and Reunion

Fr. Bernard Leeming, S. J., a former professor at the Gregorian University in Rome and now on the faculty of Heythrop College, Oxfordshire, was recently present in Edinburgh to deliver the Lauriston Lectures for 1957. The lectures were inaugurated four years ago by the Jesuit Fathers in Edinburgh and have already been looked upon as a major event in Scottish intellectual circles.

Taking as his principal theme « The Catholic Church and Reunion », Fr. Leeming devoted four lectures to the following topics: the problem of Christian unity; the World Council of Churches; the Scottish Protestant Churches and Reunion; and the Catholic Church and Unity.

Among the points made by the lecturer was that in our own day Protestants had come to realize that disunity was contrary to the will of Christ and that the existence of many denominations was a scandal which stood in the way of missionary expansion and which weakened Christian resistance against the onslaught of secularism and materialism. Accordingly, the watchword among Protestants had become: « Denominations must die ».

While the problem of Christian unity, said Fr. Leeming, was of the greatest urgency, it offered no quick or easy solution. There was need here of heroic patience and self-sacrifice.

The Jesuit theologian further emphasized the duty of Catholics towards their separated brethren. He said that unless they acknowledged their obligation of charity towards them, they could not be called true Catholics. (*Scottish Universe*)

* * *

Catholic Association to Sponsor Eastern Rite Congress at Palermo

Reviving a practice which was interrupted by the late war, the Associazione Cattolica Italiana per l'Oriente Cristiano has completed its plans for a week-long Congress to be held at Palermo from September 15-22. The sessions of the congress will be attended by bishops, priests, and scholars from different countries and will be devoted to prayer and the study of pertinent matters relating to the Christian East. This will mark the seventh such « Eastern Week » sponsored by the Associazione, the last having been in 1940, on the eve of Italy's entrance into the war.

Writing in the name of the Holy Father to the Cardinal Archbishop of Palermo, Msgr. Angelo Dell'Acqua of the Vatican Secretariate of State declared: « The theme chosen for the Study Week at Palermo, ' The Necessity and the Urgency of Reunion ', preludes a celebration of particular interest, one that will bring more into relief the entity of evils deriving from division and of the benefits of every sort which society itself would enjoy from reunion within the faith ».

The Congress will be concluded on Sunday, September 22, in the Cathedral of Palermo where a solemn pontifical liturgy in the Byzantine Rite will be concelebrated by bishops and priests of that rite. The closing sermon will be delivered by His Eminence, Cardinal Ruffini.

* * *

Greek Orthodox Synod Limits Representation in World Council of Churches

In a decision taken recently, the Holy Synod of the Orthodox Church of Greece has decreed that it will be represented at meetings of the World Council of Churches by laymen only, and not by members of the clergy. The decree was made public by *Ekklisia,* the official organ of the Greek Church.

The decision of the Synod is not too surprising in so far as it confirms an already existing policy. At the Lund Conference in 1952 there was no Greek delegation present, and to the Evanston Assembly the Church of Greece had sent only lay representatives.

In consequence of the stand taken by the Greek Orthodox hierarchy, a letter of protest signed by four lay theologians, Doctors Gerassimos Konidaris, Constantin Bonis, B. Vellas, and Hamilcar S. Alivisatos, was sent to the Holy Synod requesting a review of the question. This appeal, however, was disallowed and led to the resignation of Professor Alivisatos as member and as secretary general of the Synod's Committee on Relations with Foreign Churches.

Some observers see in this issue a lack of accord between the episcopate of the Greek Church and its faculties of theology which are composed for the most part of lay professors. Others, meanwhile, feel that the decision is symptomatic of the attitude of certain Orthodox circles with regard to participation in the World Council of Churches; there has been a good deal of reticence in some Orthodox quarters regarding this participation precisely because dogmatic truths which they hold untouchable have been open to speculation in ecumenical meetings. (*Vers l'unité chrétienne*)

* * *

North American Faith and Order Conference Set for September

After lengthy preparations, plans for the North American Faith and Order Study Conference have now neared completion, and some 300 delegates from forty-three major church groups in the United States and Canada are expected to be in attendance when it holds its sessions at Oberlin, Ohio, from September 3-10. The conference which is being held under the auspices of the Canadian Council of Churches, the United States Conference for the World Council of Churches, and the National Council of Churches, has for its theme: « The nature of the unity we seek ». It will be the first conference of its kind ever to be held in North America.

Dr. Paul Minear of the Yale Divinity School is the program and study secretary of the conference. He has announced that besides the church leaders and seminary professors who will be attending, delegates will also include a good number of laymen. At least eight church groups not belonging to the above-mentioned Councils are expected to send observers.

Among the European churchmen to attend will be Bishop Hans Lilje of Germany, and Dr. W. A. Visser 't Hooft who will preach at the ecumenical service to take place on September 8. (*EPS*)

* * *

American Presbyterians Approve Merger

An eventual amalgamation of two Protestant bodies which will involve a nembership of some 3,000,000 was approved at New Concord, Ohio, in June. The merger will affect two of the largest Presbyterian groups in America — the Presbyterian Church in the U.S.A. and the United Presbyterian Church of North America. The new unit to be formed next year will be known as the United Presbyterian Church in the United States of America.

The « plan of union » between these two bodies was ratified at the 99th General Assembly of the United Presbyterian Church after a lengthy debate. Previously, the plan had won the approval of the other Presbyterian body by a nearly unanimous vote. Present arrangements call for a unifying conference at Pittsburgh in May 1958, the centennial year of the founding of the United Presbyterian Church.

The other major American Presbyterian branch, known as the Presbyterian Church in the United States of America, is not a party to the « plan of union », since the latter failed to attain the necessary number of votes in its favor from the local presbyteries. (*N. Y. Times*)

* * *

Noted Ecumenical Leader to Retire as Bishop

The Anglican Bishop of Chichester, Dr. G.K.A. Bell, who has been prominent for many years in ecumenical circles, plans to retire as head of his diocese at the end of the present year. His advanced age (he is in his seventy-fifth year) and matters of expediency were given as reasons for his retirement.

In a statement for the press, Dr. Bell declared: « Although my resignation will take effect on or about December 31, there is much (I hope) that I shall still be able to do for the Church, in writing and in various other ways, without being bishop of a diocese. I remain Honorary President of the World Council of Churches, and shall continue to serve it to the best of my ability. I trust that I may still work for the cause of Christian unity and fellowship and for world peace ».

AROUND THE WORLD

ROME

Pope Pius Stresses Importance of Vatican Libraries and Archives

The Vatican by means of its libraries and archives, as well as by its more usual methods, works always to spread devotion to Christ and His cause. This affirmation was made recently by His Holiness Pope Pius in a speech to a group of librarians from the State Library of Munich. The German scholars had come to Rome to visit the city's libraries and especially that of the Vatican.

The Pope emphasized in his address the great historical importance of the documents contained in the Vatican Library, and referred especially to the Secret Archives which, he said, do great honor to the Church.

Making reference to the opening of the Vatican Archives to the public by Pope Leo XIII, the Holy Father stated: « This step was a courageous one. The Pope thus provided facilities to scientific research of the historical documents accumulated by the Supreme Pontiffs since the time of Innocent III. The opinion generally prevailing is that this research work has been in a surprising measure a defense of, and honor for, the Church ».

The Secret Archives in their present form date back to 1611 when Pope Paul V set up a centralized agency to preserve all documents which up to that time had been kept in the Vatican Library and various other places. They are generally considered to be the most important collection of documents existing in the world.

In 1880 Pope Leo XIII decreed that documents up to the year 1846 should be made available to historians for research. And two years ago, in an adress to the Tenth International Congress of Historical Sciences, Pope Pius announced that plans are under consideration to give historians access to material beloinging to periods later than 1846. (*Oss. Romano*)

Pope Extols Education towards World Peace

Speaking to delegates attending the third annual Assembly of the Atlantic Treaty Association which met recently in Rome, Pope Pius emphasized the role played by schools towards the at-

tainment of world peace. In this connection, His Holiness praised the association for its plans to extend its program of international peace through the instrumentality of education.

« The school indeed », said the Holy Father, « has an indispensable role to play in the achievement of world peace ... Let (youth) drink in the invigorating air of universal charity, purified by a faith which teaches that in God's plan every man is his neighbor's brother — every people a member in the family of Nations which forms a single community for a common end and with solemn social obligations resting on all ». (*NC*)

American Jewish Group at Special Papal Audience

Members of an overseas mission for the American Jewish Committee were received in special audience at the end of June by Pope Pius XII who applauded the efforts made by the organization for the rights of man. The Committee, which is observing its fiftieth anniversary, had sent its deputation to Europe to express its appreciation for all that had been done on behalf of the Jews and other minority groups since the end of World War II. Arriving in Rome after a visit to Israel, the delegation conveyed a message of greetings from the Chief Rabbi of Israel, Isaac J. Herzog.

Addressing the visiting group in English, the Pope said: « The American Jewish Committee which you, honourable gentlemen, represent, has just rounded out fifty years of service in behalf of the rights and status of those of your race, who with other minority groups have been subjected to violation of the fundamental rights inherent in the human person ».

« Your desire to visit Us this morning is a testimony to your confidence in the interest We have in the sad plight of peoples just described. Again and again, as did Our predecessor of happy memory before Us, We have strongly urged that fundamental principles of justice and charity and the long recognized practice of offering asylum to those not guilty of crime be the norm of government conduct today. It is a consolation to Our paternal heart to know that Our appeal has been generously heeded in many countries; and We like to cherish the hope that, so long as that evil blight perdures, States will not be lacking in their obligation to succour those who have been forced to migrate ».

« We have been happy to welcome you, gentlemen, and Our heart goes out in fervent prayer to God, that in His bounteous goodness He have pity on those who are suffering injustice and enlighten those who are perpetrating evil ». (*NC*)

Brigittine Abbess General Dies in Rome

After a long illness, Mother Maria Elizabeth Hesselblad, Abbess General of the Brigittine Order of Our Most Holy Saviour passed away at the order's motherhouse in Rome at the age of eighty-seven.

A Swedish convert with a great devotion to St. Bridget, the 14th century Swedish saint and mystic, Mother Elizabeth founded a new branch of the Brigittine Order in 1911. It was through her untiring efforts, likewise, that her community was eventually able to procure as its motherhouse the building on Piazza Farnese where St. Bridget lived while in Rome and where she died in 1373. The room in which the Saint died has been converted into a beauti fully decorated chapel, and now serves as a place of pilgrimage for many Swedish visitors who visit Rome throughout the year.

When the Unitas Association was being organized in 1945, the late Abbess General showed keen interest in the venture and offered a section of the building on Piazza Farnese to serve as the headquarters of the new association. Since that time the Brigittine Sisters, who are dedicated to the return of the Scandinavian countries to communion with the Holy See, have been among the most active co-operators in the work of Unitas.

Although in ill health for many years, Mother Elizabeth succeeded in making other foundations in Sweden, Switzerland, England, Italy, India, and the United States. Arrangements for the latter, which is near Darien, Connecticut, were made shortly before her death.

Less than two years ago the late Abbess General received one of the highest decorations of Sweden, the Commendation of the Northern Star, for her long years of service to Swedish visitors to Rome and for her active assistance to the Swedish ambassador in relief work during the second World War.

* * *

FRANCE

International Congress of Sacred Music Meets in Paris

The venerable twelfth century cathedral of Notre Dame was the scene early in July for the opening of the third International Congress of Sacred Music. As part of the initial procedure, a 16th century requiem Mass was sung in memory of the musicians

of the past. The music for the requiem was written by Jacques Mauduit, a French composer whose career was closely connected with the Paris cathedral.

The congress brought together composers, directors, teachers, and choirs from many different countries. Some of the world's most famous choral groups gathered in Paris to perform and to take part in discussions on sacred music in the light of papal teaching. Particular attention was paid to the encyclical *Musicae Sacrae Disciplina,* issued by the present Pope on Christmas Day, 1955..

Discussion sessions were held on the technique and proper use of Gregorian chant, Eastern chants, the use of musical instruments in church, sacred polyphonic music, popular hymns and religious songs, and liturgical music in mission countries. Performances illustrated the discussions.

Part of the program provided for concerts of sacred music in many of the large churches of Paris. In the imposing church of St. Sulpice, Dom Joseph Gajard, musical director of the Benedictine Abbey of Solesmes and an authority on Gregorian Chant, directed a group of monks in the rendition of a Gregorian Mass. In addition, 17th century religious music from the time of Louis XIV, much of it by Lully, was heard in the royal chapel in the Palace of Versailles, the place where it was first performed.

Another high light on the program was the series of recitals played by internationally known organists on the famous organ in the church of St. Francis Xavier. This drew great crowds of listeners.

The famous boys' choir known as the Pueri Cantores likewise contributed to the program by giving three concerts at the Palais de Chaillot. There 3000 choristers gave splendidly executed renditions under the direction of Msgr. Fernand Maillet who founded the Pueri Cantores.

Ceremonies accompanied by ancient chants and by contemporary sacred music were held in the cathedrals of Chartres and Rheims, as well as in other localities. This aspect of the congress was illustrated by a program of popular hymns and religious songs which took place at the National Basilica of the Sacred Heart at Montmartre.

The concluding exercises, held at Rheims Cathedral, were distinguished by a medieval Mass composed to be sung in that cathedral for the coronation of Charles V of France in 1364. This score, attributed to Guillaume de Machant, is regarded as the first complete polyphonic setting of the ordinary of the Mass. (*NC*)

* * *

BELGIUM

Work on Vatican Pavilion for World's Fair Progresses

Tickets to the Vatican's exhibition at the Brussels World's Fair, which will open on April 17, 1958, have already been printed; and the first presentation of them has been made to the Apostolic Nuncio to Belgium, Archbishop Efrem Forni.

Paul Heymans, commissioner general of Civitas Dei (City of God), as the Holy See's pavilion will be known, announced in making the presentation that one million tickets will be sent to the 52 countries which will be represented at the Holy See's exhibit.

Civitas Dei is being constructed under the direction of Paul Rome, Belgian architect, and members of the Commission for Sacred Art of the Archdiocese of Malines. The site of the Vatican project is about 150,000 square feet in area. Approximately 70 per cent of this space will be occupied by an exhibit pavilion, adjoined by a bell tower some 97 feet high, topped by a large cross. The V-shaped pavilion, with room for about 2,500 people, will have no doors and is to be open at all times. An altar which will be visible to all the congregation is being planned at which Masses will be offered both in the morning and evening.

According to plans, a large auditorium is to be annexed to the main pavilion and will accommodate 1,300 persons for lectures and for religious dramas. It is also hoped that some of the works of art from the Vatican Museum may be brought to Brussels for display at the Civitas Dei. (*NC*)

Leading Figure in the Church Unity Apostolate Marks 60th Year as Priest

Fr. Lambert Beauduin, a Benedictine monk famous for his work in Church unity circles, has celebrated his 60th anniversary as priest. The founder of the Benedictine monastery at Amay, which later moved to Chevetogne, was congratulated in a message from His Eminence Joseph Ernest Cardinal van Roey, Archbishop of Malines.

In the early 1920's, when the late Cardinal Mercier organized the « Conversations of Malines », at which the problems connected with Christian unity were discussed with a few prominent members of Church of England, Fr. Beauduin was in attendance.

Later when Pope Pius XI asked the Benedictine Fathers in 1924 to assign monks to study the ways of bringing separated Christians, particularly the Russian Orthodox, back into communion with Rome, Fr. Beauduin asked his superiors to allow him to establish a monastery on the Eastern pattern at Amay, a small town near Liege.

Two years later, the monastery was founded as a priory, responsible only to the Sacred Congregation for the Eastern Church. In 1939, because the quarters at Amay were too small, the community moved into a building at Chevetogne which had housed French Benedictines and Spanish Jesuits when these groups were exiles from religious persecutions in their home countries.

Mass at the monastery is celebrated in both the Latin and the Byzantine Rites. The monastery has always had a Latin Rite chapel, and recently a new chapel of the Byzantine Rite was constructed.

The monks at Chevetogne do not restrict their work to within the monastery' walls. Several work in such places as Egypt, Switzerland, and the Lebanon.

Fr. Beauduin, who was born in 1873, first became a priest in the diocese of Liege and later joined the Benedictine Order. In time he was sent to Rome to teach liturgy at the Benedictine St. Anselmo University. After a period of teaching there he was asked by Cardinal Mercier to attend the meetings at Malines, and not long afterwards he began the work of the Amay-Chevetogne priory. (*La Croix*)

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POLAND

Cardinal Wyszynski Proclaims National Mission

In an interview granted to the Catholic press in Rome prior to his departure for Warsaw, Cardinal Stefan Wyszynski revealed that the Church in Poland is launching a nation-wide campaign for the spiritual renewal of its people. With particular emphasis placed on the education of youth in « the spirit of the Gospel according to Christian customs and ancestral traditions », the aim of the endeavor is to inspire the people of Poland to live in a greater spirit of « social justice and brotherly love ». The campaign is to culminate in the year 1966, the 1000th anniversary of the advent of Christianity to that nation.

While lamenting the restrictions which the Communist regime

has imposed on the Catholics of Poland and the intensified anti-Christian education foisted on youth, the Cardinal expressed his confidence in the loyalty of the Poles to their Catholic faith.

This confidence was borne out by the extensive participation of the people of Warsaw in the Corpus Christi procession shortly after Cardinal Wyszynski's return from Rome. It is estimated that 300.000 people were in attendance as the Polish Primate carried the Blessed Sacrament from the Cathedral to the Church of St. Anne. The great number of participants made the procession the largest that Warsaw has witnessed in twenty years. (*NC*)

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ENGLAND

Pontifical Mass Climaxes 1,300 Anniversary of Whitby Abbey

For the first time since the Reformation, a solemn Mass was sung in the attractive ruins of Whitby Abbey on the Yorkshire coast to commemorate the 1,300th anniversary of one of the oldest abbeys in Western Christendom. In the setting provided by the tall Norman walls of the ancient monastery church, the pontifical Mass sung by Bishop George Brunner of Middlesbrough accompanied by the chant of Benedictine monks. Thousands of pilgrims, among them local civic authorities and members of the Anglican communion, were present for the occasion.

Whitby Abbey was originally established in 657 by the Anglo-Saxon princess, St. Hilda, daughter of the Northern England king. As its first prioress, St. Hilda set up two strictly separated communities of monks and nuns, and soon afterwards the Abbey became an important center of learning and missionary activity. It was there that the Bishops of the British Church held their historic synod in 669 when they made the decision to follow the Roman rather than the Celtic customs of Christianity. It was also at Whitby Abbey that Caedmon composed England's first Christian poetry.

After occupying a high place in the Catholic life of England for two centuries, Whitby Abbey was completely destroyed by the Danish invaders. Then in the reign of William the Conqueror in the eleventh century a new abbey was constructed on the same site. There the Benedictine monks continued their community life until the time of Henry VIII when the the monastery again fell victim to destruction.

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SPAIN

Message of Pope Pius to Social Week Observance

In a message to the 27th Social Week Observance at Pamplona, Spain, Pope Pius XII laid stress on the need for individuals and nations to work together towards the achievement of an international community of goodwill. The message was sent to the conference by Msgr. Dell'Acqua of the Vatican Secretariate of State.

« Individuals and peoples », declared the communication, « instead of considering one another strangers, must prove themselves increasingly anxious to find new means of union and friendship ».

The Pope went on to say that never before had world conditions been as conducive to a favorable friendship between nations as at the present time. As an instance he cited the remarkable advances in transportation and communication. He said further that « it must be the mission of the peoples of an international community ... to try to create an equilibrium between the production and the distribution of products ».

Touching on the singular contribution of the Church to the community of nations, the papal message declared: « The work of the Church in relation to the international community, however this may be conceived, has at all times been great. Catholicism, in fact, without detriment to the obedience which the faithful owe to their respective civil authority, is operative in such a way that they live according to the doctrine of universal truths and according to a law of love that excludes no one; from this there is born a strongly united spiritual community — a solid basis for a juridical organization which comprises all the nations. The sublime teachings of Christ, the divine Founder of the Church, her universality of right and of fact, the world-wide expansion of her religious orders and of other apostolic endeavors ..., the singular condition of the Papacy which remains above the interests of individual peoples — all these place the Church in position of indisputable privilege to work efficaciously in favor of a genuine international order.

« Her influence in this sense has been marvelous. She has proclaimed the equality of all men before God, over and above the barriers of race and of nationalism; she has favored the abolition of slavery; has intervened very many times to allay disputes, and

has often made use of arbitration. Is not all this a valid contribution on the way towards the union of peoples?

« And in the face of the divisions which we are witnessing, the Church can always offer the unity of its Mystical Body, this perfect social body, according to the will of Christ, in which its members must be united because they all work together towards a single end ». (*Doc. Catholique*)

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GERMANY

Freiburg Observes Important Centennials

Three significant centenaries are being observed by the citizens of Freiburg this year. This summer the city will inaugurate a « Bernard Year » to commemorate the 500th anniversary of the death of its patron, Blessed Bernard, Margrave of Baden. In addition, celebrations are taking place to mark the fifth centennial of the founding of the University of Freiburg by Hapsburg Archduke Albrecht VI and Pope Calixtus III in 1457. The institution, known now as Albert Ludwig University, has the oldest Catholic thelogical faculty in Germany. It likewise enjoys the distinction of being the fifth oldest university in the country.

Still another anniversary which falls this year is that marking the beginning of the construction of the Freiburg cathedral in 1257. (*H. Korrespondenz*)

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AUSTRIA

Manuscript of Haydn Mass Discovered in Benedictine Monastery

A score for a Mass by Franz Josef Haydn, which had been lost for some 200 years, was given what may have been its first performance in the church of the Benedictine Abbey at Goettweig, Austria. The Mass, entitled *Rorate Coeli Desuper,* was discovered by chance in the archives of the old abbey by an American scholar, H. Robin Landon. The manuscript carries the autograph of Haydn, and the score appears to be entirely in his own hand.

In the opinion of musicologists who have examined the manuscript, the Mass was never performed in the lifetime of the famous Austrian composer. (*NC*)

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THE UNITED STATES

Recent Catholic Statistics

The Catholic population of the United States, comprising that of Alaska and Hawaii, numbers 34,563,851 persons, according to the Official Catholic Directory for 1957, just issued by the publishing house of P. J. Kenedy & Sons of New York. This figure, computed for the year ending December 31, 1956, reflects an increase of 989,834 over the preceding year. Of this number, 34.386,351 reside in the forty-eight states, while the remaining 177,500 are to be found in Alaska and Hawaii. Caribbean territories, such as Puerto Rico and the Virgin Islands are not included in the compilation since they are under a separate ecclesiastical jurisdiction.

This latest total reveals that there has been an increase of 9,295,678 Catholics in the United States over the past ten years. Of these, over 1,250,000 have been converts to the faith.

Among other statistics, the Directory reports further that there are now 1,376 more ordained priests in the country, bringing the over-all total to 49,725.

* * *

AFRICA

Catholics on Continent Increase by over One Million

The Catholic population for the entire continent of Africa has now passed the 20,000,000 mark. Figures released by the Sacred Congregation for the Propagation of the Faith show a gain of 1,050,000 Catholics for the year ending June 30 of last year. The Congregation stated that the new totals reveal 20,018,531 baptized Catholics and 3,081 catechumens.

The report issued in Rome disclosed that 57 per cent of the large increase over the previous year's statistics was to be found in the central strip of Africa running from the Atlantic to the Indian Oceans, and including French Cameroun, the Belgian Congo, Ruanda-Urundi, Kenya, Uganda, Tanganyika, and Nyasaland. (*Fides*)

New Internuncio to Ethiopia Received by Emperor

The newly appointed Apostolic Internuncio to Ethiopia, Msgr. Joseph F. McGeough, has presented his credentials to Emperor Haile Selassie. A priest of the New York Archdiocese, Msgr. McGeough served for many years at the Vatican before being named to his new post.

In presenting himself to the Emperor, the Internuncio said in part: « All efforts of His Holiness Pope Pius XII aim at the peace and welfare of all peoples ... We appreciate the enlightened guidance you have given your people in favor of the same objective. To develop this mutual collaboration in your noble country is the task which has been assigned to me, for the well-being and prosperity of Ethiopia ».

Acknowledging the credentials of the Vatican representative, Emperor Haile Selassie welcomed him as being in the service of « one of the most venerable branches of the Christian faith » and assured him of « our benevolent interest and the support of our government in the fufillment of your mission ». (*SICO*)

First Pontifical University for Africa

Lovanium University in the Belgian Congo has lately been made the first pontifically erected Catholic university on the African continent. Opened in 1954 by Belgium's University of Louvain, the new institution becomes the 29th university in the world to be chartered by the Sacred Congregation of Seminaries and Universities in Rome.

The Congregation has also sanctioned the establishment of a full faculty of theology with the power to confer all academic degrees in that subject. Six professors have been named to the faculty; they include three diocesan priests, a Jesuit, a Dominican, and an Immaculate Heart of Mary missionary. All of them are Belgian.

The school has four other faculties: medicine, mathematics and biology; social and administrative science; and philosophy and literature. In addition it possesses an agricultural institute, a pedgogical institute, and a school of civil engineering.

Of the other pontifical universities, one is in the United States (Catholic University of America), three in Canada, eight in Latin America, thirteen in Europe, and three in Asia. (*Fides*).

BOOK REVIEWS

John A. Hardon, S. J., *The Protestant Churches of America.* The Newman Press: Westminster, Maryland, 1956.

Anyone who has had the privilege of staying for longer or shorter periods in an Amereican parish has felt the need of reliable information regarding Protestant churches. The rectory is often the meeting-place for many an honest inquirer — both from inside and outside the Catholic Church — who wants an answer to questions put to him or to her at the office, at a party, or simply in conversations with his neighboring friends, or with close relatives. Pastors and laymen alike have found their knowledge of Christian principles and doctrine insufficient to meet the demands of the day. On such occasions they wish they had, among the books of their « home-library », one that could, in half an hour's reading, provide them with a clear-cut answer to the questions that are vexing their minds with regard to the different denominations.

Inside Protestantism, such information has not been lacking. Frank S. Mead's *Handbook of Denominations in the United States* (Abingdon, 1951) has gone through several editions and contains much useful material. Recently F. E. Meyer, of Concordia Seminary, has provided us with very valuable knowledge in his book: *The Religious Bodies of America,* (Concordia Publishing House, Saint Louis, Missouri, 1954). Works covering a wider range of subjects, such as V. Fern's *An Encyclopedia of Religion* (The Philosophical Library, New York, 1945) include not only historical sketches of the main denominations, but also summaries of the beliefs held by them. From the point of view of statistics, the *World Christian Handbook,* edited by Bingle-Grubb (World Dominion Press, London, 1952 — the next edition due in the Fall of 1957) has become a necessary companion. Even the series of articles, originally published by *Look* magazine, and edited by L. Rosten under the title: *A Guide of Religions in America* (Simon and Schuster 1955) constitutes a handy first-aid volume with a very appropriate second part on *Facts and Figures on Religion in the United States.*

Of late, there has also evolved in some Protestant churches a tendency « to guard » their followers « against the encroachments » of the Roman Church, thus giving rise to a new type of religious

literature. The tendency is not only American. When R. Hanson and R. Fuller published their book *The Church of Rome* in London (SCM, 1948) — a work which has gone through several reprintings — they were candid enough to tell the readers the inner motives compelling them to write it:

> « It is reported on many sides that Christians, Protestant and Anglican, are turning increasingly to the Church of Rome, and that this is happening not only among the less intelligent or more emotional sections of the community, but not least among university and college students, that is, among the community who will bear the responsibility of intellectual leadership in the time to come. Furthermore, the present authors believe that when conversions to Romanism take place, they frequently do so for inadequate and ill-considered reasons ».

In America, Winfred E. Garrison's *A Christian Manifesto* (Abingdon Press, Nashville, 1952), although primarily concerned with Protestantism, has very many allusions to the Catholic Church — at times in a controversial tone — and can be considered as one of the by-products of this approach. A good number of contributors to *The Christian Century* — headed by its founder Charles Clayton Morrison — have adopted the same attitude. (Blanchard and the members of the P.O.A.U. belong to a different category). Southern Baptists have recently published a work in self-defence: *The Baptist Faith and Roman Catholicism,* by Wendell Rone (Kingston Press, Kingsport, Tenn., 1954). In it, of course, the followers of John Smyth, when confronted with the Catholic Church, come up always victorious, even in their claims of « Apostolic origin » or when they state to be « more united than any other Christian church ». Of a more irenic tone — and of far greater objective value — is S. I. Stuber's *Primer on Roman Catholicism for Protestants* (Association Press, New York, 1953), although here, too, the grasping of the Catholic point of view requires at times a deeper treatment and a better display of Catholic documents. Pamphlets and devotional leaflets are not the best source of theology — and the author makes too much use of them.

On the Catholic side the material has been rather deficient. *Radio Replies Press,* Saint Paul, Minnesota, has been re-printing a series of pamphlets on the *Major Protestant Denominations,* most of them being excerpts from apologetical books by Fathers Rumble and Carty. Another study: *Major Trends in American Church History,* by Francis X. Curran, S. J., (The America Press, 1946) has

performed a precious task in enlightening Americans on the background, the theological, and divisive tendencies of Protestant churches in the United States. Catholic papers (such as *The Sunday Visitor, The Brooklyn Tablet* or *The Catholic Register*) regularly carry Open Forums or similar sections to keep the readers informed on the controversial issues arising between Catholics and Protestants in different parts of the country. At the same, there has still been a sensible vacuum to be filled.

That is why — among other reasons — the book under review is a welcome contribution. Father John A. Hardon, of the Society of Jesus, Professor of Theology at West Baden College, Indiana, has been for a long time interested in Protestantism. His articles in *The American Ecclesiastical Review,* in the *Civiltà Cattolica* and other periodicals show that he follows closely American Protestant currents and is familiar with issues that are too difficult to grasp except for the experienced. He is, therefore, well prepared for the present task.

The book — as the author tells us in the *Introduction* — « is intended for Catholic readers, to give them an up-to-date manual of information on the Protestant churches in the United States ». It is, then, obvious we should not look in its pages for learned treatises on dogmatic, social, or ecumenical problems arising within the churches. His purpose is far more simple: to consult those sources which can be termed more or less « official » in each denomination, to arrange the data accordingly, and to present them in an orderly way to the readers. After a short and clear historical introduction, the writer gives us in each case the outlines of what a particular church — at least officially — believes, and a description of its sacramentary system, ritual, and government. When occasion offers, some connected questions (such as the attitude to the Catholic Church, to the Ecumenical Movement, to missionary zeal, to racial problems, etc.) is touched upon. A summary of late statistics closes each of the chapters.

This descriptive part is perhaps the best in the whole work. The reader who scans through its pages without difficulty, does not perhaps realize the preparatory effort required on the part of the writer to disentangle facts and theories and doctrinal shades — often confusing in themselves — or at least alien to our clear-cut Catholic definitions. Fr. Hardon has succeeded well in this and deserves our recognition. To write a book in which Protestantism « is made easy », requires much time and unusual gifts for synthesis. In this reviewer's opinion, however, the whole section might have been greatly improved had the author given us more thorough preliminary information regarding the present outlook of

Protestantism in the United States. The few introductory pages devoted to this are not enough, and the reader finishes the book without having grasped how the separated churches stand in the religious and cultural life of the country. They rather appear to him as so many single items, dangling in mid-air, and without much connection with the whole.

In order to cope with the problem of over two hundred denominations, Fr. Hardon resorted to a dichotomy. He has divided them into two main sections: major and minor churches. The criterion used for the purpose has been: either their numerical size or their « recognized influence in American sectarian life ». Obviously, the first principle is rather tenuous: numbers should not weigh so much when dealing with the history of religions. The second has its advantages from the practical point of view — much less from the dogmatic or even genetic aspect. One wonders, for instance, the right of the Seventh Day Adventists to stand as a « major church » when the Pentecostal bodies — which undoubtedly are closer to the Christian faith — are relegated to the corner of the minor churches.

Part II is dedicated to *Minor Sects* and covers hardly twenty-five pages in the whole book. The reviewer has been wondering if American editors have inherited the deplorable European habit of fixing before-hand the number of pages of a prospective book and forcing the writer to limit his contents to them ... Fr. Hardon divides the sects into Anti-Trinitarian groups, Healing Cults, Holiness churches, Legalistic bodies, Pentecostal, Reformed, and Spiritual churches. Some space is also given to the fiery Jehovah's Witnesses. There is not much said about their cult or religious services. And yet, groups like the Pentecostals offer something that is new and peculiar to them even within the Protestant tradition.

Here, too, one misses at the beginning some introductory details regarding the characteristics of a sect as contrasted with those of a church; some notions on their origins and development; their connections with the Reformation or with the medieval sects, etc. Perhaps I am asking too much for a book meant to be a manual for Catholic readers. But still, some of the rich material gathered, for instance, by Jean Seguy in his recent study: *Les Sectes Protestantes dans la France Contemporaine* (Beauchesne, Paris, 1956) would have helped us a great deal to understand those perplexing notions about church, denomination, and sect. Moreover, these should have a place in America, the land where these small religious groups have been mushroming more than anywhere else.

In any case, these friendly remarks might be of some service to Fr. Hardon for the coming editions — which I am sure it will

have — of his extremely useful book. This, I should have said at the beginning, is tactfully written, in an irenic tone that will please our separated brethren. I fail, however, to foresee the end of every « Catholic-Protestant conflict in America », as envisoned by some contemporary laymen. The theory seems to run counter to our Church history records for twenty-centuries. The very presence of Our Lord was a stumbling-block for his contemporaries, many of them people of good faith and of good intentions. Nevertheless, it is true also that books written in this charitable — and consequently objective — spirit should serve to cut short our mutual misunderstandings and groundless differences. The rest will have to be left — now as ever — to the conquering power of God's grace.

Prudencio Damboriena, S. J.

THE UNITAS ASSOCIATION

is an international organization whose purpose it is to promote the spiritual union of men and especially of Christians. It was founded in Rome in 1945 *by a group of professors and writers, priests and laymen; and in June of that year received the blessing of Pope Pius XII. Fr. Charles Boyer, S. J., Dean of the Theological Faculty of the Gregorian University in Rome, was elected president of the Association and also serves as editor of its organ* Unitas *which appears in three editions: English, French, and Italian.*

Established at the center of Catholicity, the Unitas Association in carrying on its activities endeavours to follow with studied perfection the guidance of the Holy See. In striving to fulfill its purpose, it attempts to regulate its mission in accordance with the following principles:

To Catholics it recalls the benefits of the unity which they enjoy and the duty which is incumbent upon them to pray for those who are deprived of it. The Association invites the active co-operation of Catholics and exhorts them to keep ever before them the advice of Pope Pius XI: « This unity ought to be promoted less by discussion or other means than by the example of a saintly life ».

To its separated brethren of the Eastern Churches, it speaks of those long glorious centuries of union when the Doctors of the East illumined the universal Church and triumphed with their Latin brethren over the most subtle and distressing heresies. Unitas lays stress upon all that the separated East has preserved in common with Catholics: the priesthood, the Sacraments, the cult of the Blessed Virgin Mary. It makes clear the duty of union and strives to eliminate the barriers which prejudice and resentment have in the course of the centuries erected between Christians of the East and West.

To Anglicans and Protestants, Unitas reveals the genuine character of the Roman Catholic Church. Across the imperfections of men, it tries to make evident that spirit of fraternal affection and faithfulness to the teachings of Christ which is at the very heart of the Church's life and the manifestation of the Holy Spirit at work in her. Finally, Unitas keeps in close touch with the Ecumenical Movement, and endeavours to aid it in its quest for unity.

* * *

The Unitas Association has affiliated groups in Italy, France, Belgium, Canada, and Turkey. All that is necessary to form a group of this kind to further the aim of Christian unity is that a small number of persons of good will plan their organization, obtain the approval of their bishop, and then make their step known to the Central Committee of the Association in Rome.